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## The XXV. Semaine Sociale de France

The "Semaines Sociales de France" are an institution, with which our readers have already at least a bowing acquaintance.<sup>1)</sup> They really are of perennial interest: in fact their collected Proceedings form a real library of Catholic doctrine on public affairs and the Cardinal Archbishop of Paris, Cardinal Verdier, did not hesitate the other day to call them the best commentary on the Pope's encyclicals. These "Social Weeks" indeed have become a recognized means of Catholic Social Action: so much so, that other countries (amongst them Canada) are showing them that sincerest form of flattery—imitation. Their perambulating character distinguishes them from the English form of "Summer Schools", which are always held in the same place: the French "Week" chooses every year another region of France for its venue—which gives not only a distinct local flavor to it and enriches it by enlisting the co-operation of much local talent, which otherwise would have been left untouched, but which also gives the "Week" an ever fresh chance of permeating new regions of the country and gaining new adherents. Small wonder, that the "Week" is going from strength to strength: this year, when it could celebrate its silver jubilee, the twenty-fifth annual gathering held, it exceeded in numbers even last year's meeting at Lille, which by many had been thought to have reached its high water mark.

This year the Semaine Sociale had chosen Rheims for its venue—Rheims for which in French hearts a warmer corner is reserved than perhaps for any other French city. Certainly by Catholics: for Rheims symbolizes the birth of France in the baptismal font of St. Remigius (who died just fourteen hundred years ago). It was here that Clovis, King of the Franks, embraced Christianity and it was in the cathedral of Our Lady of Rheims that he was baptized in 496; and since then all Kings of France have gone to Rheims, to be anointed there by St. Remigius' successor as lawful heirs of a Kingship which by that very coronation ceremony acknowledged the supremacy of the

spiritual over the temporal. Thus it was also that St. Joan of Arc insisted in 1429 on taking "le Dauphin" to Rheims cathedral, so that after his anointment he could be acclaimed as Charles VII, rightful King of France: it was Rheims cathedral, before which stands her statue,—showing her mounted on horse and gaily leading her troops to victory—which formed the culminating point of her military glory and the attainment of the goal for which she knew herself to have been sent by "Our Lord, the King of Heaven". It was with feelings of real emotion that one thus stood on the very spot that the Maid had strode up to, holding aloft her banner "Jhesu-Maria", next to him who owed all his earthly Kingship to her and who was basely to betray her and to let her die at the stake of Rouen, now that he had no further use for her and rather felt her to be in his way.

Another tragedy broods over Rheims. For sadly disappointed indeed would be he who went there, expecting to find a city which would form an apt setting for Clovis' and Charles VII' story, as Rouen for instance forms still for St. Joan's. Rheims cathedral indeed still stands—battered, yet restored, proudly dominating the whole city once more. But the city itself, alas, does not go back to the 13th to 15th centuries which saw the cathedral a-building, but to the dozen years which have lapsed since the last murderous war reduced it to a heap of ruins. During the incessant bombardment to which Rheims was exposed 1914-18, there remained of the 14,000 buildings only fifteen unscathed, and its population of 120,000 had been reduced to a mere skeleton crew. Today a new city has sprung up around the old cathedral which looks oddly out of harmony with it—a new city, very "modern", very "sanitary", and really dreadfully banal. The weather was gloriously fine, the sun shone in a blue and cloudless sky, and the temperature went up to over 90°: as thus one wandered through the glare of the new streets and through even newer public avenues and gardens, one felt oneself not in France at all, but in a tropical colony, where similar "modern" cities have been created—in Saigon, in Singapore, anywhere "east of Suez"—the height of the illusion being reached, as one sat down in a brasserie to quench one's thirst under—an electric fan.

<sup>1)</sup> Cfr. my account of the "Semaine Sociale de Lille" in the November, 1932, issue of *Social Justice*.

As one recalled, where really one was, one felt it almost like a desecration. Not that one would blame the citizens of Rheims, who with that tenacious pertinacity, so typical of France, have come back to their old city and rebuilt it, to take up once more the thread of their industrious lives as best they could. Homes had to be found for a hundred thousand: that it was done, is in itself no mean achievement. But one feels with a pang, what Rheims must have been, what it could be still, if man had not wickedly gone and destroyed it: just as one lingers over those coronations at the cathedral, so magnificently conceived, so basely spoilt by man.—

Do such thoughts form an appropriate prelude to the theme, which the Semaine had set itself to study? "*La société politique et la pensée chrétienne*" was the title, which perhaps could best be rendered by "*The State in Catholic Doctrine*": and there also had we not the vision of the City of God, there also did we not behold the ruin to which human passion and human baseness had reduced it? The modern city, the modern State, prides itself on its technical perfection, which it has attempted by eliminating the human factor—but what has it really achieved? It has produced a wilderness and it has called it—peace. Man has created a purely mechanical world and has banished himself out of it; a quantitative world, a dead world, noisy with the whirr of innumerable wheels, turning endlessly round and round, but bereft of life and void of value. What else is the State today? A piece of machinery that everybody wants to employ for his personal benefit and that at the same time everybody hates and despises. That is what the State has become in the hands of 19th century Liberalism and 20th century State Socialism: and when others have wanted to endow the community with a new mystic glow, when they have substituted Nation for State and Ethnolatry for Atheism, again they have failed to produce anything better than a soulless Moloch, that devours its own children; again they have failed, because they left out of account man, the value of human personality. "*Jesus videns civitatem, flevit super illam*" (Lk. 19,41)—this sort of city, which makes the angels and even our Lord, to weep over it. . . .

The absence of the human element: that indeed was the note, struck by every lecture at Rheims. The venerable President of the Semaine, Mr. Eugene Duthoit, Dean of the Faculty of Law at the Catholic University of Lille, in his opening address lucidly outlined the whole problem in two lapidary sentences: the world of today has abandoned human politics—Catholic doctrine insists on human politics. His colleague, the Dean of the Faculty of Law of Dijon University, Mr. Maurice Deslandres, told us in a gripping lecture what that world of today had meant for the State. Formerly all that was expected of the State was to guarantee a

reasonable security of life and property for the individual and ensure some measure of prosperity to the community. Today the citizen has to be protected against his most respectable fellow-citizens, who kill him on the high roads with their motor cars; new risks have arisen, the aid of the State is invoked against floods, pestilence and old age; a new sense of the need of public assistance has forced us to conceive of a Social Justice far beyond the purport of mere Legal Justice. Even for the latter, life has become so complex, that it is no longer a question of enacting good laws, but of how to enforce them. The State has no longer to deal with the individual, but with most powerfully entrenched groups, whom the evolution of the banking system and of world finance has called into being; Steel Trusts and Chemical Combines seem serious rivals of a State, which is being crushed between the upper millstone of omni-competence and the nether one of omni-impotence, between Demagogy and Plutocracy. As if this impossible state of affairs in the realm of domestic politics were not enough, there has been added to it the complication of international relationships in a world composed of units, each of which pretends sovereignty and independence, whilst in fact these units have become so interdependent that the eating of sour grapes in China sets the teeth on edge in Peru—a world in which the democracy of the British Commonwealth for instance is called upon to walk delicately, lest it collide with the old pagan Imperialism of Japan, the neo-pagan Fascism of a Mussolini and Hitler, the State-Socialism of the Russian Leviathan and the raw Nationalism of its subject races—not to mention all the problems that arise out of its intimate connection with all those other countries whose nature and needs are similar to its own.

In this universal confusion and perplexity the simple have called for the "one strong man", whose dictatorship would put all things right with the stroke of his sword. Mr. Deslandres with fine irony reminded his hearers that changing the color of its flag and its shirts had never yet helped a country out of the morass. The dictatorship of 1800 had led France straight into disaster—why should other "super-men," self-styled and self-appointed, show greater success elsewhere today? Prof. Paul Cuche of Grenoble University described for us the Fascist State of Italy, in which the individual no longer may live for himself, but must exclusively and wholly live for the State—that "totalitarian" State, which inevitably leads by its "*sacro egoismo*" to the "totalitarian" war. Fr. Barde, S.J., similarly analyzed the technique and principles of the Soviet State which he luminously summed up as aiming no longer at the government of persons, but at the administration of things. In Italy as in Russia, human values, the human personality, had been

eliminated: the Italian Fascist dreams of an "Italy" (which he has endowed with a soul), exalted to the skies; the Russian Communist, of an earthly paradise of all material wants supplied. But, after all, what does it profit a man, even if his country be the most glorious in the world, or even if a world is evolved in which a perfect balance of material demands and supplies is achieved: if man, gaining such world, had lost his own soul?

H. C. E. ZACHARIAS  
(To be concluded)

## Overproduction Not Wheat's Trouble

In spite of the cry of overproduction of wheat, not only in this country, but in other parts of the world—insomuch that it has become the subject of a world conference to curtail production—statistics of production do not indicate any overproduction in relation to the world need for wheat. This is shown quite clearly by statistics of world production.

Recently the Food Research Institute, Stanford University, California, has compiled statistics of world wheat production, and production by countries, running back to 1885, which are believed to be as accurate as any that have ever been prepared. The statistics for Russia given in this compilation do not cover 1931 and 1932. Consequently, I am using the statistics for world production excluding Russia. For our present purposes, these serve just as well.

In the five years, 1918 to 1923 inclusive, world wheat production, excluding Russia, averaged 2,958,200,000 bushels a year; in the next five years, 1923-28, the yearly average was 3,336,900,000 bushels, and in the last five-year period, 1928-32, the average was 3,642,300,000 bushels.

Percentage calculations show that in the second five-year period of these 15 years, the world production of wheat was 12.8% greater than in the first five-year period. This increase was absorbed without ruinous prices. In fact, in this period the monthly average price of No. 2 Hard Winter wheat at Kansas City rose from \$1.01 a bushel in August, 1923, to \$1.60 a bushel in May, 1928.

In the last five-year period, 1928-32, the world production of wheat was only 9.0% greater than in the period 1923-28, a considerably smaller increase than in the period 1923-28 over 1918-23, and yet the Kansas City price slumped from \$1.60 in May, 1928, to as low as 43 cents in August, 1931.

Thus we see that an increase of 12.8% in world wheat production in the period 1923-28 was absorbed at rising prices, while an increase of only 9.0% in world production in the period 1928-32 moved at sharply declining prices.

On August 3, 1929, the Federal Farm Board, which was then just beginning to function, issued a statement advising farmers to hold their wheat off the market. All reports agreed on a substantial reduction in the world supply of wheat, compared with the year before, the statement said. While the Farm Board in this statement did not make a definite forecast of higher prices, it did infer that farmers would profit by holding their wheat.

A few weeks later, on September 12, 1929, the United States Department of Agriculture issued a statement showing that the world production of wheat that year would be about 500,000,000 bushels less than the year before. Like the Farm Board, the department did not definitely forecast higher prices, but inferred that if farmers would hold their wheat they would get a better price for it. And so it looked from the statistical position of wheat on the production and supply side.

But the depression began in the fall of 1929, and the price of wheat commenced to decline. From a monthly average of \$1.23 a bushel at Kansas City in August, 1929, the price declined quite steadily to 81 cents a bushel in August, 1930. With a smaller world production in the crop year 1929-30, the cause of the price decline was obviously not overproduction. Instead, it was the depression and the inability of buyers to take the wheat at former prices.

This slump in prices continued, as I have already shown, until the monthly average of No. 2 Hard Winter wheat at Kansas City was down to 43 cents a bushel in August, 1931. Since the five-year period 1928-32 did not show as much increase in world production as the preceding five-year period, the decline in prices cannot be attributed to overproduction, but must be attributed to the depression.

From the producers' standpoint, any excess of production in relation to demand would appear to be overproduction. But from a general social and economic standpoint, the problem is not overproduction, but lack of buying power among consumers. The greatest material happiness and well-being therefore, would be promoted by treating the wheat problem as a general social and economic problem, and seeking to solve it by restoring normal buying power, rather than to devise schemes to curtail production to a scarcity or starvation basis.

Our own national Department of Agriculture has so strongly taken the position that the wheat problem is one of outright overproduction that its statements and releases on the subject amount to propaganda. In an attempt to prove that underconsumption is not the trouble, the Department of Agriculture recently issued a statement showing that world consumption of wheat in the depression year 1930-31 exceeded that of the preceding year, and about equaled that of the highly-prosperous season of 1928-29. "It was not falling consumption that

brought about our mounting wheat surplus," the department comments. "It was rising production here and abroad."

This argument appears to overlook the amount of wheat fed to live stock. When wheat went down to a price little if any higher than corn, millions of bushels of it were fed. In fact, the Farm Board carried on a campaign to encourage the feeding of wheat.

But disregarding the wheat fed to live stock, and accepting the department's statement that there was no decline in consumption, we know that after the depression began wheat moved into consumption at greatly reduced prices. It can still be maintained, therefore, that no outright overproduction, but reduced buying power, due to the depression, is the primary cause of low-priced wheat.

The increase in world production of wheat, which does not appear to be in excess of the increase in the world's need for wheat, has taken place more largely in other countries than in the United States. Production in the United States in the five-year period 1918-23 averaged 876,500,000 bushels a year, according to the figures compiled by the Food Research Institute. In the next five-year period, 1923-28, our production averaged 795,300,000 bushels, and in the latest five-year period, 1928-32, 855,600,000 bushels.

Thus the period 1923-28 showed a decrease of 9.2% in wheat production in the United States, compared with the preceding five-year period, while the period 1928-32 showed an increase of 7.5% compared with 1923-28. In the latest five-year period, however, production was not as great as in the five years, 1918-23, and for the whole 15-year period our increase in wheat production was not as rapid as our increase in population—which was about 1.6% a year.

Compared with these figures for the United States, production in Argentina showed an increase of 21.5% in the second five-year period over the first, and 4.9% in the third period over the second. The corresponding figures for Canada were 49.9% and 1.1%, and for Australia, 34.9% and 30.2%.

Several European countries have shown quite large increases in wheat production. For example, in France, the production of wheat in the five-year period 1923-28 was 14.7% greater than in the preceding five-year period, and in the latest five-year period 1.2% greater than in the second. Corresponding figures for Germany are 21.8% and 40.3%, and for Italy, 23.9% and 15.9%.

While world production of wheat does not appear to have increased more rapidly than world needs, and while production in the United States in neither of the two latest five-year periods has been as large as in the period

1918-23, the wheat problem in the United States has been intensified by the decline in exports.

In the calendar year 1921 we exported the equivalent of 359,021,000 bushels of wheat as wheat and flour. This has fallen off until in 1932 we exported only 82,118,000 bushels, and exports are running still lower this year. Because our exports have declined so greatly, our surplus formerly produced for foreign markets has backed up on us.

Our Department of Agriculture points out that our exports of wheat have decreased to just about the extent that wheat production in Europe has increased. The department also comments that the wheat European countries are buying they are buying from countries to which they can sell industrial products.

This indicates that our high tariff duties, which were greatly increased by the tariff act of 1930, are in a large measure responsible for our disappearing wheat exports. Unless European peoples can trade their industrial products for our farm products they cannot buy from us, but are forced to buy where they can trade. Other wheat-producing countries have secured the markets from which we, by our excessive tariffs, have shut ourselves away.

Those who contend for the curtailment of our wheat production to domestic requirements only argue that we cannot afford to produce wheat for the world price. But the world price under conditions that would allow free movement of wheat would be a better and higher price.

In former years when wheat moved quite freely from one part of the world to another, prices in different parts of the world bore a relation to each other, varying only with distance from the great consuming markets. But in recent years, wheat prices are all awry in different countries, because of tariff walls and milling restrictions.

For example, on June 11 last year, before the price of wheat began to decline in continental Europe, the price of good milling wheat at Hamburg, Germany, was \$1.76 a bushel; at Paris, France, \$1.79 $\frac{1}{4}$  a bushel, and at Milan, Italy, \$1.59 $\frac{3}{8}$  a bushel. At the same time wheat in Liverpool—where the so-called world price was recorded—was quoted at 55 $\frac{1}{8}$  cents. Had it not been for the restrictions set up by continental countries, the world price would have risen to a point somewhere between the Liverpool price and the prices obtaining in Germany, France, and Italy. And since prices would have been lower in these continental countries, the consumption would have been greater, and the world market that much better.

The real solution of our so-called domestic wheat surplus is not curtailment of production, but removal of trade restrictions. We do not have to wait on Europe to start this program.

If we would lower our tariff duties so European peoples could trade their products for ours, we would make it to their advantage to lower their tariff walls also. In fact, tariff walls abroad have been erected in no small measure in retaliation against the tariff policy of the United States.

Furthermore, the very tariff duties that have kept European peoples from trading for our wheat and other farm products have also protected our manufacturers in charging higher than world prices for their wares. Thus the farmer has been crushed between the upper and nether millstones—a reduced market for his products at world prices depressed by retaliatory tariffs, and prices for his farm and household supplies maintained above the world level behind the protection of our tariff wall.

The American farm has always been larger than the American market. We have had farm products to sell ever since our agriculture got under way. Until recent years we had little trouble selling our surpluses to European peoples. Now we have apparent surpluses because our foreign markets have been ruined by trade restrictions. There is not too much wheat in the world. The world needs our wheat, but cannot get it.

The cure is to remove trade restrictions. The United States should take the lead. Lowering our tariff duties would enable foreign peoples to trade their wares for our farm products. This would not only give us a market for our usual production of wheat, but would take from our domestic manufacturers their tariff license to profiteer upon us. Farmers could well afford to sell at natural world prices if they could buy on the same terms.

Artificial trade barriers, erected in violation and defiance of natural laws, are primarily to blame for our so-called surpluses. Not more restrictions, but removal of restrictions, is the fundamental cure.

L. S. HERRON,  
Omaha, Nebr.

It is not only our duty to reform the economic system, but if we do not the people will themselves make changes. That way lies disaster.

LORD MELCHETT

Besides aiming at a standard worthy of their calling all Christians should take an interest in the progress of Christianity in their native land and outside it in every other part of the world. No one who is mindful of God's dominion over the world and of the price Christ has paid for its redemption can be indifferent to the spiritual state of the world.

JOHN PIUS DOWLING,  
Archbishop of Trinidad

## Concerning the Great Experiment

*Compiled by F. P. K.*

The time has come to translate impulsive and high-keyed conviction into resolute and patient action. We have been summoned as for war. But it is now evident that the issue of the battle will not be decided by the first shock of attack. A long period of what may be called trench warfare against depression is before the country. This is plainly felt at Washington to be the case. The authorities there perceive that the first flush of national excitement is fading out. Fears are even expressed that NRA is not moving forward as well or as fast as was hoped and expected. All the more reason, then, for preparing the public for a prolonged campaign. ....

For this second stage of the recovery plans, upon which we are now entering, the right kind of leadership is as necessary as it was for the original conception and for its first impact upon the hearts and consciences of the American people. President Roosevelt has never put forth extravagant assertions or predictions about NRA. He has cautiously spoken of it only as a great and promising experiment. If it partially fails, something else will have to be tried. From this wise attitude of the Commander-in-Chief, it should be easy for him to pass into giving orders to carry on through good report or through ill. Nothing is more important, in the days before us, than for the Washington Administration to avoid every appearance of hysteria or sudden changes of front. ....

*The New York Times*<sup>1)</sup>

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I was present at the first session of the commission which had to regulate the textile industry. One had the impression that all—industrialists, officials, labor representatives—were ready to work together for the safety of the country. The industrialists announced amid applause the end of child labor in their mills, just as the French nobility during the Revolution renounced their privileges. There is something sublimely sympathetic in this fervor, even though it may not last.

But there is also in this feverish confidence of the people in one man an element of danger. America expects miracles from the President and his aides. And men perform few miracles. The universe of men and things does not permit itself to be easily shaped by theorists. A deception would bring about formidable, sudden changes. In order that those in power may respond to so many hopes, they must remain both bold and moderate.

Boldness they certainly do not lack. There must be no mistake about this. America is prepared to undertake, without touching her

<sup>1)</sup> Edit. on Stern Realities, N. Y. Aug. 20.

Constitution, experiments as new as those of Italy and of Russia. This is all very well, provided that the present masters, of whom many are professors, preserve the modesty and prudence of the scientific spirit. That they are seeking to apply their doctrines to the actual world we understand, but they should not forget that in the last analysis it is always the actual world which is right. If the experiment seems to reveal that one theory is false, the true savant renounces the theory. Many members of the new administration assured me that such was their state of mind and that they were not doctrinaires. So much the better.

ANDRÉ MAUROIS<sup>2</sup>)

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There is a story that President Roosevelt told the coal operators, "You do not appear to realize that we are living in a new age, that the government is going to see this thing through, and that cooperation will be had, whether willing or unwilling." The anecdote is probably apochryphal, but it sets the picture.

The big codes have emerged from the grinding of the mills of NRA with many industry difficulties met. Lumber has been given a price control arrangement and an apparently workable allocation plan (both on mathematical formulae), and a magnificent unity of action with regard to forestry preservation by having the buyer of lumber pay a small bit toward replacing the timber he uses. And this last may be marked up in the future as one of the notable achievements of NRA's lively history.

The oil industry has obtained its czar, none other than the President of the United States himself, who can fix base prices. The setup of his assistants indicates that the Bureau of Mines and the Department of the Interior will be the ultimate authority in matters of detail; suggestions that recent resignations of high oil officials (were effected) in order to be eligible for the czarship are temporarily quieted.

called that on August 12, 1931, Herbert Hoover's Farm Board proposed "the immediate plowing under of every third row of cotton now growing." This suggestion was universally condemned....

Steel forms for itself a code authority, with the Administrator for Industrial Recovery as one member, and two appointed by him in addition to the steel men chosen. Indeed, this principle of the code authority, now well established in all other approved codes, appears in the other "big codes" which passed through the mill during this biggest week of NRA history.

Which all suggests that the mills of NRA grind not so slowly, and they grind exceeding small.

*The Business Week*<sup>3</sup>)

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Will the mere shortening of hours and raising of money wages, as provided in the employment agreement and the "codes" of the

various industries—even if carried out in good faith—vouchsafe to wage earners a larger share of the national income? To accomplish that, will not more fundamental changes in the economic system be required? Must there not be a curtailment of profit itself?

Paragraph 9 of the employment agreement permits employers to increase prices sufficiently to offset increased costs. Who doubts that they will do so? Indeed, if concerns on the verge of bankruptcy pay out more in wages, they must get it back in prices. Thus increased wages will be absorbed in higher prices....

Under the national recovery act, the profit system and the profit motive continue. Prices and profits will not be held down. Instead, under the various "codes", it looks as though the profit system and profiteering would be even more strongly entrenched. The cause of depressions will not be removed, but strengthened. Money wages may go up, but labor's actual share of the fruits of industry will not.

At a national co-operative congress, we heard John Walker, speaking as president of the Illinois Federation of Labor, declare that wages were only a part of the wage earners' problem.

*Neb. Union Farmer*<sup>4</sup>)

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Where or with whom the idea arose of asking the cotton farmers to plow under a part of their growing cotton is not clear. Late in June Charles J. Brand, co-administrator, declared that 25 percent of the growing crop would have to be destroyed forthwith in order to prevent an increase in the existing surplus, which Brand felt might drive the price down to somewhere around 3 cents a pound. On the same day President Roosevelt threw his weight behind this proposal, declaring he had "every confidence that the cotton producer will face the facts and cooperate fully in the reasonable and practical plan that is proposed." It will be recalled that on August 12, 1931, Herbert Hoover's Farm Board proposed "the immediate plowing under of every third row of cotton now growing." This suggestion was universally condemned....

The producers have been rather reluctantly subscribing to this latest proposal to destroy a part of the cotton crop. For sentimental reasons they are opposed to plowing under growing plants upon which they have spent a great deal of labor. And they feel that with prices rising they may stand to realize more by selling all of their crop on the open market than by destroying a part of it in return for a government subsidy. However, the agricultural administration's corps of 22,000 special agents in the cotton belt (most of whom, it must be said, are volunteer workers) have been convincing the producers that they stand to gain more in terms of hard cash by cooperating with

4) Editorial, Aug. 9, p. 4.

<sup>2</sup>) A French View of Resurgent America. *N. Y. Times Magz.*, Aug. 20, p. 4.

<sup>3</sup>) N.R.A. Passes Crisis, Aug. 26, p. 9.

the government than by gambling on a continued rise in the cotton market....

MAURITZ A. HALLGREN<sup>5)</sup>

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With my limited knowledge of human nature, I surmise that a grower who signs a contract to reduce acreage will not let his most productive acres lie idle. Rather will he let the sidehills and the thin soil lie fallow. So while he limits his acreage according to his agreement, he will reduce his production but little.

With 20% less ground to till, it is fair to assume that he will prepare a better seed bed. With a reduced acreage, the seed will be sown in better season. There will be less late-sown wheat, which rarely produces an average crop.

When the production of those not now growing wheat is added, is it not reasonable to expect a crop above, rather than under, the average? Will not the so-called surplus still be with us?

In the meantime, those who sign the agreement will share in the proceeds of the processing tax, which will be paid by the consumers in higher prices. County agents, who have been wondering why they have been hired, will have been given officious jobs. And a horde of politicians will be holding down nice, fat positions—all at the expense of the taxpayers.

We who have suffered the ravages of hail and drouth, grasshoppers and destructive winds, know too well the satisfaction of full grain bins to be led astray by a statistician who assumes to know better than the Creator how to run the universe.

C. McCARTHY<sup>6)</sup>

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The consumer was getting a splendid break from the NRA for a while.

But it didn't last.

Dr. William F. Ogburn, one of the world's outstanding authorities on where we are, how we got here and where we're going as the result of social and economic forces, was director for the Consumer's Advisory Board.

He ran into a combination of indifference, feminine jitters and intrigue. Now he has quit, leaving behind him:

A recommendation of policies and program for the C. A. B. which he insists are necessary if the consumers are not to lose their shirts.

Many angry economists, sociologists and statisticians—Ogburn is prominent in each of those groups—who are either working here in the New Deal or watching it closely....

Consumers, without organization or industrial wealth to support them, need more support than any other group, Ogburn says.

He and his associates made reports from the consumer standpoint, concerning the steel and oil codes, but they appeared to receive little attention.

<sup>5)</sup> More Relief for the Farmer, July 26, p. 101-02.

<sup>6)</sup> Nebraska Union Farmer, Aug. 9, p. 12.

The new economic system with its price-fixing features and its apparent monopolistic tendencies produces a situation in which the only automatic check on prices will be recurring business depressions, Ogburn says. Hence there must be statistics which will index prices and purchasing power, so that the two may balance. The lack of such balance has given NRA more nightmares than any other single factor.

The consumers' complaints should be completely studied, Ogburn says, and the whole NRA staff should be impressed by the need of giving some attention to the consumer's interests.

RODNEY DUTCHER<sup>7)</sup>

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The apologists now seeking to minimize the cost of increasing influence of the cotton processing tax upon prices to the consumer seem loath to state the whole case fairly and constructively. They may admit that other causes beyond the processing tax have contributed to raising both cost and price levels, but then proceed to prove by arithmetical resorts that this payment to farmers for plowing up cotton, for planting which some branch of the government has loaned money, imposes upon the housewife so slight an increase in the cost of an apron—or what have you—as to be a practically negligible item.

One of the sayings which excited our curiosity as youngsters was the reference to the poor old camel who got along very well until the last straw was piled on his back. Just what happened to him after this we have never been able to quite make out, but it was obviously something ruinous. The fact of the matter is that the cotton textile industry is being given a double dose of the medicine designed to increase the national purchasing power and restore prosperity. What with shorter hours at higher pay, the minimum wage, increased overhead and the greater cost of raw materials and supplies of every kind upon the one hand, and with the drastic imposition of a 40 per cent processing tax with the expense of daily records and all the complications of an "income tax" filing each thirty days upon the other, as a hefty last straw upon its back, there seems little wonder that the old textile camel should be a bit wobbly.

HOWARD COFFIN<sup>8)</sup>

\* \* \*

Coffee burning in Brazil, flour destruction in Holland, cotton uprooting in the United States are signs of a disordered economic world. It seems to be the prevailing opinion that the destruction of wealth is the way to restore prosperity. The United States Government is finding that one such step leads to another. Not content with a moderate cotton

<sup>7)</sup> The New Deal. Syndicate article, Aug. 18.

<sup>8)</sup> Weekly Letter, Southeast. Cotton Growers' Inc., N. Y., Aug. 23.

crop, the smallest wheat crop in 40 years and a corn crop failure in the Southwest, it now is proceeding to eliminate much of the nation's pork supply, through early marketing of pigs and the prevention of the usual autumn pig crop. That entails naturally a further cut in corn. The trouble with such tactics is that it requires a constantly added injection of the dope to keep the addict animated, and it isn't going to restore his health.

*Pitts. Post Gazette*<sup>9)</sup>

### Foresaw Chains Finance Would Forge

The students, attorneys, and other members of the European intelligentsia of a hundred years ago, rebelling against everything that was, were in reality playing into the hands of the bourgeoisie, the continental representatives of the Manchester prototypes.

That remarkably clever woman, Ricarda Huch, calls attention, on the other hand, to the most interesting case of a young intellectual Jew of that period who perceived the chains the young doctrinaires of the liberal school were forging for the people. While the Liberals throughout the Rheinland were raising the cry the country needed banks, Gustav Julius, probably the very individual who visited our country in the thirties of the last century and wrote a valuable work on his observations of the religious and moral conditions existing in the United States, countered this demand with a book on "Banking, A New Specter in Germany."

Of one mind with William Cobbett in this regard, Julius insisted that, while the monetary system had been divorced from its foundation, thus, too, money, formerly substantial and tangible, had become a mere imaginary thing (etwas Imaginäres). The concept that the value of money was entirely bound up with metal, Julius called the Catholic opinion. He did not, consequently, share the attitude of his contemporaries who put such great faith by banks and banking. While those of the liberal school contended these institutions aided international intercourse, commerce, and what is called prosperity, he considered them of evil. Was it not passing strange, he inquired, that such great good fortune should be promised the people from this innovation? It was with bait of this kind, he said, tyrants were accustomed to introduce their reign. Banks were, Julius thought, not institutions of public welfare, but rather traps set for the people by their new masters.

Plutocracy, he declared, is stalking through the civilized world with long strides. Already all-powerful in France, where, let us add, at the time, besides the Rothschilds, the liberal broth-

ers Pereire played so important a role even in politics, it had thrown its net also over England. Plutocracy, irresistible, was now encroaching on the frontiers of Germany; its final triumph was inescapable.<sup>1)</sup>

Are not the results of the Senate investigation of the houses of Morgan & Co., and Kuhn, Loeb & Co., merely commentaries on the fears of this farsighted observer of a century ago? The great international loan-bankers, and it is they Julius had in mind, have undoubtedly succeeded in spreading a burden of debts over the peoples of the world, until there isn't a nation not weighed down by tons of paper, representing public debts. These are the shackles producers the world over are fettered with today.

F. P. K.

### Not a Guarantee of Welfare

Whether the capitalistic planning we are witnessing must develop into full-fledged State Socialism is, of course, debatable. But it does seem an inevitable step in the evolution of modern Capitalism; all the more so because economic Nationalism, our own popular self-sufficiency, can hardly be achieved without resorting to controlled production by the State, and this would mean State Socialism.

Some there are who believe salvation from the economic anarchy of the era of Liberalism should be sought in this direction. They welcome, in fact, any constellation of economic events promising such an outcome. They would at once, we believe, begin to beat furiously their propaganda drum at the first sign of the approach of an eclipse of the plans of the N. R. A.

Mr. Stuart Chase is too well known to American readers to need an introduction by us. Without touching the fundamental ethical considerations of the questions discussed by him, he has in a number of volumes presented to our people a view of certain aspects of the economic life of the nation to which the heedless have paid but scant attention. Because mass production must, under Capitalism, have for its corollary a numerous class of consumers possessed of considerable purchasing power, Mr. Chase indicates, although in a somewhat veiled manner, that henceforth the masses must be granted an income enabling them to buy what industry produces. For Mr. Chase writes:

"As for the methods whereby the consumer will ultimately be financed, history has a wide choice. She may select minimum subsistence payments per capita or per family; she may choose consumers' dividends, or a straight rationing of prime necessities, or an enormously shortened work week with undiminished wages—thus keeping all able-bodied consumers nominally employed; or a guaranteed job, more or less of a nominal character, in the public-works division; or a combination of these methods."

<sup>1)</sup> Huch, Ricarda. *Alte und neue Götter. Die Revolution des 19. Jahrhunderts in Deutschland.* Berlin-Zurich, n. y., p. 261-262.

<sup>9)</sup> Financial Topics, Aug. 19, p. 17.

We must confess Mr. Chase has not convinced us that a plan of this kind would increase the welfare and happiness of the masses. While we know many millions of men, women and children in our country to be lacking the necessities of life, a plethora of goods is not an essential of a free and joyous life. After all, the possibility prognosticated by Mr. Chase is too reminiscent of the policy of the farmer who feeds his Jersey or Holstein cattle everything they may be able to eat in order that they may yield more milk of a greater content of butterfat. Likewise, the enlightened absolutists of the 17th and 18th centuries desired to see their subjects prosperous that they might yield them the greatest possible income from taxes.

Income and purchasing power are neither the criterion of welfare of the masses, nor of the true wealth of a nation. An equitable distribution of property and security, together with peace, domestic and foreign, constitute the material basis of civic prosperity and the welfare of a people.

F. P. K.

### Warder's Review

#### Looking Backward and Forward!

They say, history repeats itself. Will the author of a "History of American Industry in the 21. Century," published some two hundred years hence, write:

"The ports were closed to immigration. Even to the visits of foreigners they were almost hermetically sealed. The inhabitants enjoyed no freedom of locomotion, no freedom of commerce and trade, no liberty of the press or political discussion, no liberty of conscience. They were not even the masters of their own property. What they should plant or sow in this or in that colony; what branch of industry should be cultivated in this or in that district; where they should buy, and where and what they should be allowed to sell; with what ports they should trade, and whither they should go or not go; how much they should be allowed to import or export; when and where they should get married, and when and where, not; and how long they should be allowed to stay away from their wives; all this and a great deal more was regulated and prescribed by law. Nothing was allowed to regulate itself. The government provided for every thing, and carried on all sorts of commercial, agricultural, or industrial business. There was no relation of private and every-day life with which the government did not interfere, and which it did not attempt to regulate."

No, this is not intended to forecast conditions existing in our country A. D. 2050. The author of "Four Years Among Spanish Americans", Frederick Hassaurek, Lincoln's Minister to the Republic of Ecuador, declares the conditions described by him to have existed in the Spanish colonies of America under the autocratic regime of the Kings of Spain and Mercantilism.<sup>1)</sup> But so much is certain, the civilized nations of the world, seeking at present to escape the evils of individualistic capitalism, are proceeding in a direction which, if persistently

followed, must lead them back to conditions not so very different from those pictured, perhaps too dark, by the liberal German-American publicist quoted.

#### White-Collar Victims of Tyranny

Faced with losses, due to a degree to incompetence, greed, and shortsightedness, corporations have discharged thousands and thousands of white-collar people, irrespective of years of service faithfully performed by them. Even while the newspapers were heralding the better day, that business was picking up, have they continued to discharge employees. One of the best known insurance companies of the country dismissed almost 400 employees on June 24, "to help along the depression."

The white-collar people do not fight back as do the miners; they act like wounded animals who hide and seek a lair, where to lie down and die. With their families they move into cramped quarters, deprive themselves of nourishing food. They may seek shelter with relatives, sometimes as poor as themselves. Painfully aware of their circumstances, their pride deeply wounded, they permit the wolf at the door to virtually cross the threshold before confessing their sad plight, and all this has happened and is happening because Capital has sinned as few tyrants have ever sinned before.

It tortures the soul and the body of its victims, but so stealthily that it may with smiling lips profess its innocence of wrongdoing. It does not throw them to the lions nor engage gladiators to slaughter them, but it destroys them inch by inch in a manner that prevents the victims from crying out in rage against their persecutors and accusing them of murder.

#### Archbishop Opposes Food Destruction

The crime of destroying the products of a bountiful nature in order to raise prices was sharply criticized by Archbishop Dowling, of Port-of-Spain in the Island of Trinidad, once he had learned of the intention of dumping surplus stocks of cocoa into the sea. His reproof was first published in the local *Catholic News*, but immediately reprinted in the *Port-of-Spain Gazette*. A few days later, on July 20, the daily reported:

"We are pleased to be able to announce that the Archbishop's appeal has borne good fruit. Yesterday we were informed that the Hon. A. B. Carr, M.B.E., had communicated to the Mayoress, Mrs. H. A. De Freitas, informing her of his intention to offer a quantity of pasilla cocoa to the poor people of the colony in the hurricane area, especially, and to solicit similar gifts from other planters.

"This is an example worthy of emulation and it is hoped that other planters of the colony will respond to the appeal to assist their less fortunate brethren."

The sinfulness and unrighteousness of destroying food products while here and every-

<sup>1)</sup> Loc. N. Y., 1868, p. 239-240.

where the world over there are multitudes of undernourished or even starving people should be apparent to everybody. At least to men professing Christian principles.

Archbishop Dowling is likewise opposed to the economic nationalism intended to prevent intercourse between nations and destroy foreign trade. The *Catholic News*, of Trinidad, issue of July 22, published an interesting communication signed by His Grace: "Trinidad Home-Made Chocolate, and the Irish Free State and the Trinidad G. P. O." Both at home, and while on a visit in Ireland last year, every possible impediment was placed in the way of his intention to obtain three pounds of Trinidad chocolate. The story of his experience Archbishop Dowling summarizes in the following sentence:

"There was surely no great difference between the financial hostility to me, in the Irish Free State, and the amity lavished on me by the Trinidad G. P. O., nor between the encouragement given by the Irish Free State to import Trinidad chocolate and the Trinidad G. P. O. to export it!"

### Wasteful Distribution

The high cost of distributing goods to consumers is rarely taken into account by those complaining of the high cost of living. Nor is this factor generally recognized to be one of the questionable concomitants of the economic system now being attacked both by its friends and its foes.

A report on the problems of distribution, prepared by a sub-committee of the British National Committee of the International Chamber of Commerce, recently published, draws attention to the importance of distribution by the fact that in Great Britain the insured workers in the distributive trades increased by 52.4 per cent between 1923 and 1931! They now number, roughly, 1,900,000, a substantially greater total than is engaged in any other industry. Half the three-quarters of a million shopowners and managers, not included in these figures, are also engaged in retailing and wholesaling. With what results for the consumers, the report demonstrates:

"The present large total of distributive expense which enters into the final price paid by consumers, diminishes both the effective markets for goods themselves, and also the consumers' real purchasing power."

There is another consideration the report might have mentioned, the sacrificing of quality because of the waste incidental to the high cost of distribution. In our country, transportation is a further factor which adds to the retail price of goods without compensating the consumer for the waste incurred. It benefits capital directly, to a considerable extent, it gives employment to a number of people engaged in transportation service and to others employed in the manufacture of rolling stock

and railway supplies. But after everything has been said, the consumers pay for what is in reality waste.

The British Committee admit knowing "far too little about the distributive processes to effect improvements on an important scale." They are, therefore, seeking information with regard to the facts. The difficulty is not to ascertain them, we believe, but to bring about a reform of our wasteful system of distribution, one of the outcroppings of the capitalistic system. Those profiting from wastefulness of the kind referred to will oppose with might and main every attempt to eliminate the source of so much revenue.

### Contemporary Opinion

Democracy is the creation of Capitalism; it has been created by the privileged class, who have very naturally fostered it in such a manner as to maintain their privileged position. There has been political equality, of a sort, but not economic equality; and Democracy necessarily requires both kinds of equality. There has been no revolution as yet, because capitalist democracy has been able to secure its own continued existence by buying off the opposition with increases of social services, etc. But this has to be continued if it is to survive, and it needs but the necessary combination of circumstances to set light to the train of powder.

F. A. K. B. in *Blackfriars*<sup>1)</sup>

It is not completely true to state that the Federal Government took its present command over the states because all of them failed. It first invaded them, encouraged by the mendicant sisters of the Union, and contributed by its excessive levies to their downfall. The people of the stronger states might have corrected their own faults, but, weakened as they were by their own errors and also by the persistent onslaught of the Federal bureaucracy, they were unable to recover. They have surrendered, the weak ones contentedly and the strong ones hopelessly. Centralization bore down on them when hard times and spoils politics had weakened them internally... Centralization is a stubborn force when it has gained the upper hand.

*Chicago Sunday Tribune*<sup>2)</sup>

Let us not underestimate the drift toward Fascism. One of the most striking figures in the Wilson Administration recently said very earnestly to me that if Roosevelt should fail there would come a coalition government prob-

<sup>1)</sup> A monthly review, edited by the English Dominicans. June, 1933, p. 513.

<sup>2)</sup> Editorial: The Decline and Fall of the American States, July 9.

ably headed by Al Smith, and after that Fascism. Perhaps distinctly more serious is the danger of our drifting into the new form of state by the slower, less obvious process of being regimented and regulated, and dangerously restricted in our liberty of action. Unawares, we could go far in this direction, for if the Roosevelt measure should prove illusory people will care even less what is done or how it is done, if only relief is achieved somehow. Chains are very easily put on, as Germany shows; they are put off with extraordinary difficulty.

OSWALD GARRISON VILLARD  
in *The Nation*<sup>1)</sup>

As President Roosevelt's policy is gradually unrolled before the world, it is seen more and more to involve a careful balancing of factors. Prices must rise, but not so as to prevent a real expansion in the demand for goods. Accordingly, costs and incomes—above all, wage incomes—must rise fast enough to enable more goods to be bought, and to allow employers enough incentive to increase production, but not so much as to lead to a speculative boom. The supply of money must be regulated in accordance with the rise in prices and production; therefore production must be regulated too, industry by industry, so as to ensure a balanced expansion and avoid a glut of some things accompanied by an artificial scarcity of others. There must be power to check excessive prices, as well as production; and the Government must sit firmly on the head of the stock and produce markets if they show signs of speculative excess. The aim throughout must be to achieve a moving balance of all the factors; therefore each thing must be regulated, not once and for all, but in such a way as to make swift revision possible at every point.

Needless to say, all this will be very difficult to carry out.

*The New Statesman*<sup>2)</sup>

General Johnson's "Buy Things" speech.... is magnified to be regarded as a plain tip that inflation is "just around the corner."

The plain truth is that nobody knows, and therefore nobody can tell. Roosevelt's objective is very clear. He is determined that prices shall rise. It therefore may be taken for granted that they will.

How that is accomplished is of only academic interest to the average business man. The practical point is that dollars are going to be worth less. The effect will be brought about one way or another.

Meanwhile, there is much talk of the Administration veering away from actual currency inflation. It almost looks like inspired propaganda. It doesn't mean anything.

Roosevelt, beyond any doubt, is interested in the idea of a dollar tied to an index number of commodity prices. He likes that idea, at the moment, better than straight-out devaluation of gold content.... What will be done in the end can be nothing but speculation.

*The Business Week*<sup>1)</sup>

The masses of American workers and farmers as well as the small middle class will still follow many a will-o'-the-wisp, and today they half guiltily speculate with hopes for the "New Deal" handed down to them by government mandate by the same powers they know are masters of ruin only.

But even the New Deal is accepted questioningly, as a gambler's chance, and recognized by all as an abortion without economic rhyme or reason as far as the welfare of the immense majority of the people is concerned. What, for instance, must the cotton farmers of the south today think when they are regimented to destroy 10,000,000 acres of their fleecy growth while every Red Cross chapter in the country is begging for cast-off garments for the naked? The wheat farmers in turn are to undertake the noble job of making millions of fruitful acres barren, knowing that there will be less bread. And our wonderful industrial production is to be regulated and further pyramided toward monopolistic combines with little fellows squeezed out, to guarantee hereafter SCARCITY of needed things, not joyous PLENTY.

To produce enough to satisfy the needs of every human being is now to be branded an economic crime. The ideal of America as a land of plenty is to be stamped out, and in its stead scarcity is to be the national ambition.<sup>2)</sup> Not enough homes and food and comforts of life for everybody, but shortage of everything from creature comforts to even the education of our children!

No specious arguments about the sacredness of profits and privilege will obliterate the one all-powerful economic law: Production must satisfy human needs. The New Deal is one more gauntlet that the American people will go through to come out at the end convinced that the profit system under any guise is no longer workable. Co-operation will be their answer then, as it is today the answer of growing thousands who already know where the sun will rise.

*The Co-Operative Builder*<sup>3)</sup>

1) N. Y., Aug. 12, p. 1.

2) An emanation of economic nationalism, called self-sufficiency.

3) Superior, Wis., Aug. 5.

1) Issues and Men. Shall the Real Liberals Coalesce? Aug. 9, p. 147.

2) "Stalemate and Recovery." London, Aug. 5.

## CATHOLIC ACTION

The Catholics of Belgium are attacking the film problem seriously. The first Congress of Catholic Film Action was held last year at Brussels. For this year two such meetings have been arranged; the first of which was held at Antwerp in July for the Flemish-speaking part of the country, while the Walloons are to meet in September at Luik.

This year's meetings discuss one special feature of the problem: "The public, master of the film; Catholic mass-organizations and the film."

At Marseilles recently more than seven hundred delegates sat for three days earnestly discussing the Free Schools of France—that is to say, the Catholic schools which are free from State secularism. The delegates came from all parts of the country, including remote towns in Brittany.

The very idea of these Free Schools is hateful to the anti-Catholic politicians who have more or less dominated France for sixty years; yet one-fifth of the French children now receiving primary instruction are taught in Catholic schools, despite the fact that the Religious Orders have not been allowed to resume the work which did so much for the nation.

A well attended convention of Ukranian Catholics was held at Canora, Saskatchewan, in July. Newspaper accounts emphasize special delegations had come "from such remote places as Saskatoon, Prince Albert, Cudworth, Swan Plain and Dauphin, while others, unable to attend, from Ontario and the remote Maritime Provinces sent wire despatches expressing their loyalty and their wishes for the success of the convention."

The delegates, representing branches of the Brotherhood of Ukranian Catholics of Canada, at their meetings discussed methods for united action of the people of their race and rite in their chosen fatherland.

Over one hundred articles on religious topics are sent annually to non-Christian editors of India by the Jesuits of St. Mary's College, Kurselong, who have organized what they call the Catholic Press Service of India.

The editors generally show themselves ready to receive and publish these articles written from the Catholic viewpoint, since, as one said, other religions are powerless to stem effectively the growing tide of irreligion.

The College also conducts an important service of re-mailing Catholic literature: 1,500 Catholic periodicals are sent every month to 400 non-Christian editors and librarians at important colleges and public libraries. The project is financed by the American Jesuit Mission, Patna.

There are said to be at least sixty thousand French *forains* in perpetual motion from one fair to another in France, says the *Tablet*. These entertainers and itinerant shopkeepers might be called the *sansparoisse*. Their religious desolation used to be extreme.

The children grew up uninstructed, uncatechized and

often unbaptized. Marriage was difficult, because the parties did not reside long enough in one town or village to fulfill the law's requirements. Sunday mornings being very busy times of preparation, it was hard for the nomads to hear Mass.

Happily the problem has been faced, and there are now energetic Catholic workers doing their best for these poor people.

Activities along somewhat similar lines are carried out annually in England among the hop-pickers. The work lasts approximately from August 2. to September 10. Many hoppers come from overcrowded districts where even the most zealous parish priest may miss them, and the hopping season is an unique opportunity for them to return to the Sacraments.

In the Southwark Diocese the Franciscan Fathers say Mass in every centre, and the chief work is to find out the Catholics and put them in touch with the priest, thereby enabling them to assist at Mass and receive the Sacraments. For many years now the members of the Diocesan Branch of the Catholic Women's League have helped the Fathers by doing this part of the work.

In spite of the lip service we have offered so freely to "Quadragesimo anno", no attempts have been made in the United States to organize either Catholic workers or Catholic employers in accordance with the explicit command of Pius XI. On the other hand, the Flemish employers of Belgium have their Federation of Christian Employers, the Algemeen christelijke Verbond van Werkgevers.

This organization will hold its congress at Kortrijk on Saturday and Sunday, September 16 and 17. The motto chosen for this occasion is: "What shall be the social-economic order of tomorrow?" The various addresses on the program are of the same nature. One speaker, a layman, will, for instance, discuss "The Tasks of a Federation of Christian Employers in the Social, Economic, Religious and Political Field of Action." On the other hand, the preacher during Sunday's church services, Rev. E. P. DeClippele, S.J., has chosen for his subject: "The Social Duties of Catholic Employers."

## NATIONALISM

There are a number of movements in our country akin to Fascism and National Socialism. While the Communists are the chief object of their attack, pacifists are not overlooked. Both are considered "enemies within our gates". One of the organs of American Fascism, *The National Republic*, prints items of the following nature:

"The Committee on Militarism in Education... is active in Illinois, Iowa and other western states in a drive against military defense (?) training of youth in the high schools and universities."

The publication referred to would, it seems, wish this organization to be dealt with a la Hitler, for the item continues:

"It is unfortunate for the American people that Theodore Roosevelt is not alive to denounce those who battle against the preparation of youth for the performance of a duty prescribed in the Federal and State constitutions: that of defending their country against insurrection and invasion. It will be recalled that Colonel Roosevelt advocated six months military defense train-

ing for every American youth as an alternative for the maintenance of a large standing army."

But this does not necessarily imply military training should be part of a high school or college curriculum.

#### EMANCIPATION OF THE FLESH

What is called Nudism is undoubtedly making headway in our country. There exists an International Nudist Conference, with headquarters in New York, publishers of an expensively produced magazine. The latter is designated "a clearing house of information for local Nudist Leagues," endeavoring "to assist nudists in the organization of leagues subscribing to and adhering to the I. N. C. principles and standards."

A recent issue advertises no less than eight books on the subject, ranging in price from seventy-five cents to five dollars. One of the volumes is called: "A Charming Account of Nudism. The Book that Introduced America to the Movement." Another: "A Joyous Account of Going Unclad, Written by a Woman." A third book is designated as "The Advent of the Movement in this Country." That the author of the volume dealing with "Nudism in England" should be a Rev. C. E. Norwood, B.A., is merely another proof of the dangerous condition of the modern mind. It is spoken of as "a brief and satisfying apologetic for the movement and a statement of its progress in and about London."

According to the directory of existing Leagues and groups of nudists there are twelve such centers in the United States at the present time. In addition five farms and camps are said to be available to nudists. An advertisement offers for sale 100 acres, largely wooded, with small lake, in the Catskill mountains as an ideal site for a nudist colony. The same magazine advertises "nudist motion pictures" to be shown under the auspices of the Spartan Society for the first time in a well-known New York hall. It is said to be "the first film presentation in the United States of 'The Nudist Camp Life'."

#### GOLD

A question of considerable importance has been raised by the Free Gold Market Committee, accusing the United States Treasury of selling gold for industrial uses at \$20.67 an ounce, or almost \$9 an ounce below the current world price for this metal. The Committee for Establishment of a Free Gold Market in the United States, affiliated with the Committee for the Nation, in addition has called attention to the loss sustained from such sales by the Treasury as an argument in favor of a change in the Government's gold policy.

"The difference between the official Treasury price and the price in London's free gold market amounts now to approximately \$9 an ounce," says J. Chester Cuppia, Chairman of the Free Gold Market Committee. "Industrial use of gold increases as industry recovers. Therefore, the Treasury is losing at a rate which will amount to much more than \$1,000,000 a month before this year it out—unless government policy is changed.

"Furthermore, selling at \$20.67 an ounce when the world price is around \$30 stimulates unnecessarily the sale of gold within the United States. This kind of an artificial subsidy to the consumption of a metal so valuable as the base of our circulating medium, should be discontinued.

"We are placing a premium on gold consumption, and offering an inducement to smuggle gold out of the country. The present policy prevents American gold producers from receiving the world price for their pro-

duct. Whereas other nations stimulate and bonus their gold-producing industry, our country is throttling it.

"The simple remedy for this entire situation would be the establishment of a free market in which the actual dollar price of gold could reflect itself from day to day. This would protect the stocks now on hand in the Treasury. It would stimulate increased production. It would require all those buying and selling gold for industrial purposes to pay its market price, as is being done by the gold-using industries of every other country."

#### INTERNATIONAL TRADE WAR

England, which once upon a time fomented revolutions in South America in the interest of free trade, is now applying a different stratagem no less successfully.

According to *The Producer*, a monthly published in the interest of the Wholesale Co-operative Society of England, an important agreement affecting British jute goods on the one hand, and the Argentine meat trade on the other, was recently reached. Large quantities of meat are imported into the United Kingdom from the Argentine wrapped in jute cloth. The negotiations recently concluded have been terminated in a manner favorable to the British jute trade. It has been agreed between the Freight Committee of the South American Meat Importers and the Jute Trade that the importers undertake that quarters of beef imported from the Argentine Republic shall henceforth be wrapped in jute bags and jute cloth woven in the United Kingdom.

"This is an important agreement," the *Producer* writes, "as the quantities involved are much larger than the Danish agreement recently concluded."

#### LEGAL REFORMS

"In bandit-ridden China one is almost as safe at night as he is upon the streets of any great city in the United States. Here is a challenge that must be sternly met," Merrill E. Otis, Judge of the western district of the Federal Court, told summer session students of the University of Missouri at their recent Men's Dinner. Judge Otis made several proposals which he thinks would help meet the situation:

"Make the state's judges appointive officers, whose terms are for good behavior. Restore the jury system to what it was at common law, when the judge charged the jury as to the law and advised it as to the facts. Take away the exemptions from jury service. Let juries be made up of the outstanding men of the community only, men who have brains and character and courage. Let the trial and appellate judge keep their dockets up to date, however great the burden. Let us be through with the law's delays; let justice be more speedy and more certain than it has been—these to the end that there shall be really justice in the land, a justice before which the enemies of society will tremble, a justice which will drive them from the earth."

#### HOUSING

According to James S. Taylor, of the U. S. Department of Commerce, there is now a shortage of 500,000 residential units in the U. S. Mr. Taylor predicts, declares *Business Week*, that the accumulated shortage in residential construction will by the end of this year amount to \$2,800,000,000.

For the time being an apparent housing surplus exists due to: (1) Doubling up by families to save rent. These will "undouble" as soon as they can afford to. (2) Postponed marriages. For the nation as a whole, marriages are off 20%, over 200,000 a year. In

some cities they are off 50%. The big demand, as Mr. Taylor's questionnaire brings out, will be for individual homes under \$5000, particularly those with adjoining vegetable gardens.

The due housing of those who are living in conditions at variance with Christian civilization is referred to by Cardinal Bourne in his Trinity Sunday Pastoral Letter.

"A good deal," he says, "has been done to remedy this evil, but an immense field has still to be covered. None are better acquainted with the real state of the question, its difficulties, and the means of solving them, than those of our clergy who are so devotedly working, day and night, in the midst of our poorer brethren.

"We would ask them to give generously of their wise counsel and assistance whenever and wherever opportunity arises for them to do so. All, in proportion to their means of co-operation, should interest themselves in this matter which concerns not only the physical condition but the moral well-being of the nation."

#### PATENT MEDICINES

It is to be feared that the repeal of the Eighteenth Amendment will result in the return of patent medicines of extremely high alcoholic content. Enlightening information and legislation should go hand in hand to prevent the foisting by unscrupulous producers of nostrums on sufferers induced by advertisements to have recourse to such dangerous remedies.

Some thirty years ago the Massachusetts State Board Analyst published a document naming the percent of alcohol by volume contained in a number of patent medicines, popular at the time. This list was moreover reprinted in *The Regular Medical Visitor*, published at St. Louis, in 1905:

Richardson's Concentrated Sherry Wine Bitters, 47.5; Hostetter's Stomach Bitters, 44.3; Boker's Stomach Bitters, 42.6; Parker's Tonic, "purely vegetable", 41.6; Warner's Safe Tonic Bitters, 35.7; Hoofland's German Tonic, 29.3; Peruna, 28.5; Whiskol, "a non-intoxicating stimulant", 28.2; Colden's Liquid Beef Tonic, "recommended for treatment of alcohol habits", 26.5; Ayer's Sarsaparilla, 26.2; Hoofland's German Bitters, "entirely vegetable", 25.6; Burdock Blood Bitters, 25.2; Harts-horn's Bitters, 22.2; Carter's Physical Extracts, 22.0; Puritana, 22.0; Thayer's Compound Extract of Sarsaparilla, 21.5; Warren's Bilious Bitters, 21.5; Paine's Celery Compound, 21.0; Hooker's Wigwam Tonic, 20.7; Lydia Pinkham's Vegetable Compound, 20.6; Kaufman's Sulphur Bitters, "contains no alcohol", (as a matter of fact it contains 20.5 percent of alcohol and no sulphur), 20.5; Faith Whitcomb's Nerve Bitters, 20.3; Jackson's Golden Seal Tonic, 19.6; Schenck's Seaweed Tonic, "entirely harmless", 19.5; Hood's Sarsaparilla, 18.8; Green's Nervura, 17.2; Mensman's Peptonized Beef Tonic, 16.5; Dr. William's Vegetable Jaundice Bitters, 18.5; Vinol, Wine of Cod-Liver Oil, 18.8; Baxter's Mandrake Bitters, 16.5; Dr. Peter's Kuriko, 14.0; Allen's Sarsaparilla, 13.5; Dana's Sarsaparilla, 13.5; Brown's Sarsaparilla, 13.5; Howe's Arabian Tonic, "not a rum drink", 13.2; Hop Bitters, 12.0.

It is thus seen that the patent medicine containing the lowest percentage of alcohol (Hop Bitters, 12.0), contains three times as much alcohol as is contained in an average strong beer, or as much as the strongest Rhine wine.

#### GAMBLING

The Final Report of the Royal Commission on Lotteries and Betting, a comprehensive document, deals at length with all forms of or-

ganized, as opposed to private gambling, including lotteries, sweepstakes and prize competitions, setting forth the present state of the law in England and its historical evolution and recommending a number of far-reaching changes.

The Commission has evidently been much impressed by the social evil of gambling in its various forms, especially among the poorer classes. The report states that "the total turnover on gambling to-day is probably at least as great as at any recent date, and is much greater than at the beginning of the century. The amount of money thus expended represents a considerable spread in the gambling habit. Among the factors responsible for the spread of the habit of gambling an important part has been played by the increased facilities for organized gambling and by publicity in the Press and elsewhere."

In dealing with the problem the Commission sets out from the common-sense distinction between gambling among private individuals and organized gambling. With the former the State is not concerned, but with respect to the latter the general aim should be "to prohibit or place restrictions upon such facilities, and such facilities only, as can be shown to have serious social consequences."

#### COMMUNITY CENTERS

The waning of the rural denominational church in America has been apparent from the number of closed meeting houses to be found in various parts of the country. Of late, it would seem, the Grange, which has experienced a remarkable revival during the last decade, is beginning to occupy these abandoned structures. In Vermont no less than nine former churches have been converted into Grange halls, "and so their community service is significantly continued," says a Grange publication.

According to the same source, the practice to bring about such use of abandoned churches by the Grange is quite general. The record of new Grange hall occupancy during 1932 is declared "a startling illustration of the extent to which abandoned churches and schoolhouses are being transformed into Grange meeting places." "Few people realize how many rural churches and schoolhouses have been abandoned within the last decade," the account goes on, "their shuttered windows constituting one of the pathetic pictures in many small townships. Now the Grange is taking over these buildings, remodeling and brightening them, painting and landscaping the exteriors, and restoring to rural attractiveness what would fast become deplorable eyesores."

#### THE SWEAT SHOP

Women working in 112 clothing factories of Pennsylvania in April received a median wage of \$5.61 a week (half earning more and half less). These were the findings of the State Bureau of Women and Children, which surveyed those plants where wages were known to be low and which were manufacturing shirts, women's and children's clothing, pajamas, and underwear.

One-sixth of the women earned less than \$3 a week and over one-fourth less than \$4. Twenty-four of these plants had been included in a study made by the Pennsylvania bureau in October, 1932, and since that time the earnings of full-time workers had decreased by 7 percent.

## HISTORICAL STUDIES AND NOTES

### Father Helias D'Huddeghem, S.J., Pioneer Missioner Among the Germans (1796-1874)

A very zealous pioneer priest who labored with great success among the Germans in Pennsylvania and Missouri was the Jesuit Father Helias D'Huddeghem. As his name plainly indicates, he was no German by birth but a Fleming. Yet at a time when German-speaking priests were rather scarce in this country, he was most active in ministering to the German Catholic settlers, so that no native of Germany could have done more for them. It is now just one hundred years since he arrived in the U. S. (May 19, 1833), and for this reason a sketch of his life may fittingly direct the attention of the descendants of the Germans whose ancestors were under his spiritual care to this their great friend.

Father Helias D'Huddeghem was born August 3, 1796, at Ghent in Belgium; he was a scion of one of the oldest and most distinguished noble families of the country. His brother was for many years a member of the Cabinet of ministers of State of Belgium. He was a seminarian at Roulers in 1816, when Father Nerinckx had returned to Belgium, his native land, to recruit missionaries for America. Young Helias felt strongly inclined to follow this pioneer priest to America, yet the opposition raised by his family caused him to remain in Belgium. On October 18, 1817, however, he joined the Society of Jesus, shortly after its restoration by Pius VII.

When the members of the newly restored Society were expelled from the bishop's palace at Ghent by agents of the hostile government, they took up their temporary residence in the house of Helias D'Huddeghem's father. As the persecution by the Belgian government continued, the Jesuit Fathers emigrated to Switzerland. No sooner had Helias completed his novitiate than he was appointed professor and prefect of students at the Jesuit College at Brieg, Canton Wallis, where von Ketteler, later Bishop of Mainz, was one of his pupils. Father Helias taught at this college until 1831, when recognition of the independence of Belgium made his return to his native country possible.

However, his sojourn there was to be of short duration. The new General of the Society, John Philip Roothaan, called him to Rome, where he was appointed secretary to the General. Yet this appointment also was to hold him for a brief period only. About the year 1829 several members of the Society of Jesus had come to Rome from the United States and reported the pitiable plight of the Catholic people, especially the Germans, in that country. Moved by compassion for the German Catholics of the "Far West" the General sent Father

Helias, who had acquired proficiency in speaking German during his residence at Brieg, to the United States to labor among these neglected people.

In April, 1833, Father Helias sailed to America in company of Father MacSherry, Provincial of the Jesuits of Maryland, Father James Busschots, a native of Lierre, Belgium, and Father Nicholas Steinbacher, a German of the Diocese of Treves and like the others a member of the Society of Jesus. On May 19, 1833, the group arrived in the United States.

Father Helias received his first appointment at Georgetown, D. C., where he assisted the professors and students of the college and at the same time officiated at the parish church of the Holy Trinity. In September, at the end of vacation, he went to the Jesuit novitiate at White Marsh, eleven miles east of Baltimore, Md., aiding the Master of Novices for six months. He gave a month's retreat to the novices, four of whom were to become Provincials in later years. Among them was Father Druyts, a Belgian, and future Provincial of the Missouri Province.

On March 19, 1834, Father Helias was finally appointed for missionary work among the German Catholics. He was sent to Conewago, Pa., as assistant to Father Lekeu, a native of Liege and a Jesuit, who was pastor there from 1822 to 1843. Since neither Father Lekeu nor the other priest stationed there, Father Dougherty, could speak German, Father Helias had the care of the German-speaking portion of the parish. During the severe winter of 1834-1835 he visited the Germans of seven different counties. An eye-witness related on April 4, 1835, the following interesting incidents concerning his labors among the Germans of this mission: "Conewago is in charge of three Jesuits. The Catholic people come there from points at a distance of twenty to twenty-five miles on Sundays and holidays to assist at Mass. Since the country is mostly settled by Germans, Father Helias is indefatigable in their service. Not a day passes on which he fails to visit the sick, travelling to homes at a distance of twenty to thirty miles, sometimes less, as the case may be. You can truly say of him that zeal for the honor of God and the salvation of souls consumes him. He does not only teach Christ but also imitates Him, especially in his love for the poor. He never left poor sick people without giving them money to provide them relief. The labors of such a minister of Christ prove the more clearly the need of a greater number of priests in America."<sup>1</sup>)

Father Helias labored at Conewago for about a year and four months, when he was called to go west to Missouri to minister to the many German Catholics who just then were settling

<sup>1</sup>) Annalen der Gesellschaft zur Verbreitung des Glaubens. Vol. III, Einsiedeln, 1835, pp. 234-235.

in that distant state. He arrived at St. Louis on August 25, 1835, heartily welcomed by his fellow-countrymen and fellow-religious. His first assignment was the care of the Germans of the city of St. Louis. At the same time he served as professor and minister at the Jesuit university and, on free days, made long excursions into the country to visit the Germans scattered in the neighborhood of the city. Bishop Rosati instructed him to found a German congregation, which he did. At first services for the Germans of the North Side were held in rooms of St. Xavier College, which then was rather small. Before long a separate church was built by Father Helias for them and dedicated to St. Joseph. In this way the first church for German Catholics on the North Side in St. Louis came into existence.

When in 1836 the Iroquois Indian Ignace came to St. Louis to seek Black Robes to come and minister to his people, Father Helias instructed the red man's two sons, and asked permission to go to the Rocky Mountains with them. His request, however, was not granted, Father Peter John De Smet receiving that assignment. Father Helias was destined to organize the missions among the Germans of central Missouri.

The Jesuit Fathers had visited some of the German settlements in that territory from time to time. The ever increasing number of petitions for German-speaking priests sent by the people to the bishop, however, induced Bishop Rosati to make a trip into the interior of the state in company with Father Helias. The bishop was astonished at the great number of German Catholics who lived in settlements scattered far and wide. These Catholics had no more ardent wish than to obtain priests to minister to them. Upon the urgent request of Bishop Rosati the superiors of the Society of Jesus resolved to do their best to relieve the spiritual destitution of these people. Accordingly Father Helias was charged with founding new congregations and missions among the Germans in those districts.

To accomplish this task Helias travelled up the Missouri River with Fathers Peter Joseph Verhaegen and De Smet on May 10, 1838. Father Verhaegen was on his way to the Kickapoo mission, Father De Smet being intent upon a visit to the Pottawatomie and Sioux Indians. They were accompanied on the boat by Father Eysvogels and Brother Claessens, who were to go to the Kickapoo mission.

Father Helias landed at Cote-sans-Dessein, one of the eighteen stations placed under his charge. From there he went directly to the spot at which he was to take up his residence in the midst of a settlement of Germans,—Washington in Franklin County. The people were poor and lived scattered over a wide area. The first problem confronting the missionary was to gather them into a village. He evolved

an agricultural colonization plan: land was obtained for the building-sites of a church and school; moreover, Father Helias bought as much land as possible, surrounding the sites, and later parceled it out in equal parts and offered them to skilled Catholic farmers and artisans for cultivation. This arrangement insured stability to the nascent community. This plan was carried out at the various places where Father Helias founded a Catholic settlement. In working it out he was aided greatly by his fellow-countryman and fellow-religious Father James Busschots, who followed him to central Missouri in July, 1838. Father Busschots, moreover, brought with him many artisans from Pennsylvania and St. Louis to the new settlements.

JOHN M. LENHART, O.M.Cap.  
(To be concluded)

### Franklin Roosevelt's German Ancestry

With some satisfaction the author of "Franklin D. Roosevelt's Colonial Ancestors", Mr. Alvin Page Johnson, remarks, the research put into this work had established the German origin of the famous DeWitt family of New York. He bases his contention on the record of the marriage of Martin Hoffmann, widower, by the pastor of the Dutch Reformed Church in New York on May 16, 1664, to "Emmerentje de With j. d. Van Esens in Embderlt.", which means "young unmarried woman from Esens in Embderlandt."

"This locates her birthplace at Esens in Germany," Mr. Johnson writes, "twenty-six miles from the nearest city Emden, hence the word Embderlandt."<sup>1</sup>) It should be remembered in this connection, that East Frisia, whose capital and chief city is Emden, and West Frisia, in Holland, are divided merely by a river, and that the people of both provinces, the one in Germany, and the other in The Netherlands, are of the same ethnic stock, i. e. Frisians.

On the strength of this record, Mr. Johnson claims Emmerentje's brother Tjerck [Dirks, a good Frisian name], Tjerck Claessen de With, for Germany. "This discovery," he adds, "increases the German element in Franklin D. Roosevelt's ancestry to nearly as much as the Dutch element, which is remarkable, considering the comparatively small number of Germans in the colony."

Mr. Johnson further records the remarkable circumstance that:

"Isaac Roosevelt, born 1726, who was one of the most active American patriots in New York during the whole period of the Revolution, was at least one-half German by birth, as three of his four great-grandfathers were German, as well as at least one of his great-grandmothers."

Consequently, "Franklin D. Roosevelt will be the first President descended from some of the

small number of German settlers who came to New Netherland while it was under Dutch rule."<sup>2</sup>)

Let us add, the name of the ancestor of the DeWitt family, Tjerck Claessen de With, stands in need of further explanation; in its present shape it does not seem an East Frisian patronymic. Emmerentia's native place, Esens, is the chief town of what is called the Harlingerland; the city church contains tombstones of Frisian chiefs. The struggle of the Frisians for their liberty was protracted much longer than that of the Swiss. Their resistance to various feudal lords encroaching on their rights was even fiercer and their love of liberty no less strong, but even Germans know comparatively little regarding the history of the Frisians, some 20,000 of whom speak the Frisian tongue even to this day. It is not so strange, therefore, Isaac Roosevelt, probably largely of Frisian blood, should have been counted among the "most active American patriots in New York during the whole period of the Revolution." Even if he did not remember the war cry of his race: "Rather dead than slave," the sentiment was strong in his blood.

### Who Were the Architects of Ecclesiastical Buildings?

Although architecture is one of the most important and noblest of the arts, eminently social, much more so than painting or sculpture, the architect is granted far less praise either during his lifetime or after death than composers even, although music is the least of the arts. Individuals able to name off-hand a number of distinguished composers or painters, will not remember even one great architect. A college student requested by a teacher to name a great Italian painter would undoubtedly be able to call to mind Raphael, but would he, asked to name a great architect, remember Bramante?

This curious neglect to keep alive the memory of architects is noticeable in our country today. While people will ask who the painter of a certain picture may be, or the composer of even a mediocre tune, they will pass great monumental structures without giving even as much as a thought to the man who designed and reared the buildings. Catholics worshipping in a noble church, remain indifferent regarding the man who conceived this monument of our faith.

Nor have church historians devoted much attention to the builders of our early churches; we do not remember having found in any of the numerous Catholic historical reviews of the country more than one or two references to Catholic architects of the 19. century, although

the memory of not a few of them is worthy of being cherished, or at least rescued from oblivion. Those searching files of Catholic weeklies for historical material should not neglect to note the names of the designers and builders of churches, and other ecclesiastical buildings, they may discover mentioned in accounts regarding the laying of cornerstones, church-dedications, etc., etc.

The cornerstone of one of the noblest Gothic churches of St. Louis, SS. Peter and Paul, which withstood well the test of the great tornado that laid low so many buildings in St. Louis in 1896, was laid on April 12, 1874. Constructed of lime- and sandstone of excellent quality, the church appears today destined to fulfil the intention of the late Msgr. Goller, who desired this temple, dedicated to the Princes of the Apostles, should stand, as have the minsters and cathedrals of his native land, for centuries. But who was the architect of this still imposing structure? While we believe few parishioners would be able to name him, the article on "The Church of Ss. Peter and Paul at St. Louis," published in the American edition of the "Einsiedler-Kalender," for 1875, reveals it. "The plan was designed," it says, "by the architect Fr. G. Himpler, to whose talent we owe a number of the finest Catholic churches in the country, for instance, St. Joseph's Basilica, Chicago, and St. Joseph's Church, Detroit."<sup>1</sup>)

Let us suggest that Parish Histories should invariably mention the architects or builders of ecclesiastical and school buildings. Moreover, Catholic historical societies should not neglect to obtain information regarding those who designed and constructed our early churches. By doing so they will aid another branch of research and study, we should not neglect much longer, geneology. The study of family histories has come to be recognized as of great importance both for social history and, ultimately, for eugenics. In connection with the re-establishment of the family in society this study may serve another purpose. That research into the history of prominent families has in our country so frequently served merely snobbishness (the lineage of Rockefeller, the descendant of German farmers, has been traced back by complaisant paid geneologists to the Plantagenets etc.) is no reason to decry it as useless or ridiculous. Medicine has always been burdened with quacks, astronomers were for a long while astrologers, and chemists alchemists. Nevertheless, the good has persevered, while the dross has been gotten rid of or kept under control. It may be well to remember in this connection the initial chapter of the Gospels, "the book of the generation of Jesus Christ, the son of David, the son of Abraham" (St. Matthew, I., 1.). Properly understood, genealogy has its virtues.

<sup>1</sup>) Loc. cit. Boston, 1933, p. 209.

<sup>2</sup>) Loc. cit. p. 210.

<sup>1</sup>) Loc. cit. p. 65.

## The Central Verein and Catholic Action

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Communications concerning the Central Verein should be addressed to the General Secretary, F. J. Dockendorff, 502 So. 14th Street, La Crosse, Wis.

*All these works, of which Catholic laymen are the principal supporters and promoters and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.*

*Pius X.*

### Alert Minds and Ardent Hearts

*Characteristics of the Pittsburgh Congress of the C. C. V. of A. and the N. C. W. U.*

*(August 19 to 23, 1933)*

"Did not our hearts burn within us?" the disciples journeying to Emmaus cried, after the Risen Savior had departed from them. Did not hearts burn and alert minds thrill during the days of the Pittsburgh congress of the Cath. Central Verein of America and the National Catholic Women's Union, as speaker after speaker, committee-member after committee-member drew from the treasury of the teachings of the Church truths and maxims given us by the Divine Master, by the Creator through the natural and the revealed law? Did not hearts and minds stir with responding interest when into the chaos of conflicting social thought and theory of the present the Rev. H. J. Miller, of Fort Wayne, at the Sunday evening mass meeting, hurled the centuries-old mandate: "Thou shalt not steal!", and the Very Rev. Sigmund Cratz, of Pittsburgh, Provincial of the Capuchins, the equally venerable truth: "Man, Created in the Image and Likeness of God, a Social Problem!" as essentials that may not be ignored if we are to find our way out of the desert of economic, social and moral misery into which mankind has strayed? Burn and thrill at the directives to Catholic Action out-

lined by the Rev. H. J. Steinhagen, of Philadelphia, in the sermon delivered at the Sunday morning pontifical high mass? At the unfolding of important considerations of the leadership in Catholic Action intellectuals may grant, by Dr. Nicholas Dietz, Jr., of Pittsburgh, and of fundamentals and incidentals of organization and action for youth, by Mr. Wm. A. Boerger, of St. Cloud, Minn., and Rev. Joseph A. Vogelweid, of Wardsville, Mo.?

Did not hearts warm with sympathy and minds wrestle with social and economic problems when Father James Cox, of Shantytown and Coxtown, related his experiences and observations among the men who suffer under the cruelty of an economic and social system which has neglected the fundamentals the Master taught? When the Rev. Father Joseph Schagemann, C.S.S.R., missionary, not only pleaded for observance of the divine law and that of nature and the Church in matrimony, but also, from a soul ardent with charity, urged the institution of Maternity guilds, as social and economic aids to a happy Christian life, aids such as ages, that recognized man as a social problem, loved to originate and sponsor? When the Director of the Central Bureau, avoiding specific references to individual endeavors of this institution, presented to the men and women of our organization the duties in Catholic Social Action imposed upon them not only by religion but by blood as well? When Mr. Bernard L. Barhorst, of St. Louis, described the achievements parish credit unions have to their credit as instruments of a noble, charity-inspired endeavor to foster the virtues of thrift and mutual helpfulness? When the Associate Director of the C. B. called upon organizations of Catholic women to do their part to make the present Holy Year fruitful? And—to cite last what might more properly have been mentioned first—when the Bishop of Pittsburgh, the Most Rev. Hugh C. Boyle, emphasized the distinction between Catholic Action and Catholic Talk and commended the C. V. for its attitude and its labors, while Bishop Amandus Bahlmann pleaded for participation in the apostolate of the Missions?

### The Committees on Resolutions

But this spirited eagerness for truth, for directives of justice and charity conforming to the mind of the Master, was not merely elicited by the speakers addressing mass meetings or sessions of delegates. Nourished by the Messages of Presidents Willibald Eibner and Mrs. S. C. Wavering, it permeated the deliberations of the committees on resolutions, which from Saturday until Tuesday evening untiringly struggled with social and economic problems and the remedies governments and schools of thought seek to apply to them. Here in truth alert minds grappled with difficulties, rendered alarmingly great not only by the acute sufferings of vast masses of the people but also by the conflict of principles and theories pursued in attempts at relief. Here it was more particularly that priests and lay men and women, taking recourse to the unfailing light the Church sheds on social and economic problems, strove to apply the teachings of a

Leo XIII and a Pius X and XI to questions of social reconstruction. Let others compromise, let others practice opportunism, the Committee on Resolutions of the C. V. makes no concessions at variance with papal demands. It plows a straight furrow, and entrusts to it none but the select seed stored in the granary of the Church. Hence its declaration, for instance, on Social Reconstruction, will be far from palatable to many American Catholics, who have proclaimed the existence of agreement between Quadagesimo anno and the N. R. program. Not one phrase in any resolution seeks to captivate public favor; not one resolution was adopted to placate or please; all are as thoroughly Catholic as the framers could make them. Women in Industry; the proposed Child Labor Amendment; the Burden of Taxation; Slum Clearance; Parish Credit Unions; Education to Temperance; Social Study and Action,—Our Tradition and Objectives,—under these titles the committee functioning at the Pittsburgh convention prepared a thoroughly Catholic exposition of convictions applying to a wide field of thought and endeavor. The individual counts little with the committee; knowledge, views, convictions, logic, social-mindedness count much, and the mind of the Church decides the issue in each instance whenever possibility of conflict exists.

And similarly did the members of the committee of the Women's Union struggle for clarity and precision in urging study and action. Their declarations, cast and recast, deal with Our Holy Father and the Holy Year—a topic also treated by the men's committee—; Rejection of Authority; Emancipation of the Flesh; the Liturgy in the Family and the Society; Preparation for Marriage and Parenthood; Establishment of Maternity Guilds; the Virtue of Temperance; Cooperation between City and Country,—all seeking to combine principle and conviction with suggestions for practical Catholic Action.

#### Study and Action

Our conventions have frequently been termed Courses of Social Study; the Pittsburgh convention was such in an exceptional degree: a course of study, and a demonstration too, of Catholic Social Action, in comparison with which the routine, or "business" affairs of the organization dwindled into relative insignificance.

That is, the strictly "business" affairs. Matters of organization for Catholic Action, however, of essential importance for our federations of men, women and young men, were by no means neglected. Reports of State and District branches and even of societies; reports on mission and charity aid; on observances of St. Boniface Day and similar undertakings sponsored by our organizations; new enterprises; and above all endeavors on behalf of the youth in the C. V.—these and related features were decidedly in evidence and warily received eager attention. Thus principles and practice were paralleled, both being accorded interest and application. If the Pittsburgh congress should fail to yield generous fruit, the fault will lie not with the plowing and planting accomplished there but with the cultivation and nurturing of the seed by the members the country over.

#### Practical Value of Endeavors

But are addresses and discussions and resolutions everything? No; but they are essential prerequisites for action. And they grant direction for action. Moreover, most of the discussions and resolutions of this convention deal with action of one kind or another. If any one question the practical character of the endeavors of the C. V. and N. C. W. U., let him but realize the great tangible value of parish credit unions fostered by our federations, of the Maternity guild we are promoting and which will surely mature unto a rich harvest of charity-inspired social service, to use a term many love to employ. Let him ponder the importance of problems of youth, their grouping for solidaric Catholic Action, their training to think and act according to the mind of the Church. Let him but gaze upon the

Mission and Charity Aid Exhibition of the National Cath. Women's Union. Prior to the St. Cloud convention of 1928, endeavors of the type illustrated by this year's exhibition were few and scattered; now this branch of the C. C. V. of A. not only engages in and fosters the relevant endeavors the year round but manages, in addition, and as evidence of only part of these endeavors, to arrange annually highly attractive displays, the market value of the articles shown varying these past few years between \$8,000 and \$10,000,—the fruit of women's work and women's charity. Practical too are the endeavors of men and women for the Harbin Relief Fund, for which \$3000 was raised since the last convention; practical is the maternity aid granted by Women's Union units; the sickness and death benefits dispensed by the many men's societies, regarding which, unfortunately, no satisfactory statistics are obtainable; the assistance given missionaries the world over by men and women; the many forms of cooperation with the Central Bureau. In fact, reviewing the agenda of the men's and women's meetings at Pittsburgh, one wonders how precisely the leaders of the most practically active groups manage to be likewise the men and women who most wholeheartedly devote themselves to the discussions of principle required for action, while those comparatively indifferent towards the one are apt to be indifferent to the other as well.

#### Courageous Spirit

His Excellency the Bishop of Pittsburgh deserves the enduring gratitude of the Central Verein not only for having announced a year ago he would welcome the convention but also for the constant encouragement granted the priests and lay men and women who prepared the congress. Without his encouragement and their labors the convention could not possibly have resulted in the remarkable gathering we have witnessed. Their spirit seemed to have been paralleled by that animating members in many states. Reflecting delegates marvelled at the number of men and women in constant attendance at the sessions. Financial stringency undoubtedly prevented many interested members from attending. Yet the number of representatives of the clergy and laity present compared very favorably with that enrolled at conventions held in former years under more favorable economic conditions. It is the spirit that quickeneth and prompts to action and sacrifice.

#### Outstanding Objective

Much could be said about the zeal displayed by the delegates; regarding features of the local arrangements; about the unfailing kindness especially of the Capuchin Fathers, who placed their church and hall at the disposal of the delegates; on the excellent program of the general mass meeting and of the one arranged for the women delegates; about plans for further action submitted by the Executive Committees of both bodies. But these comments will undoubtedly suggest at least the outstanding characteristics of the Pittsburgh congress: Taking as its motto "Man, Created in the Image and Likeness of God, and Society," it caused hundreds to concentrate heart and mind upon that outstanding issue. It occasioned the shedding of light drawn from the teachings of the Church and the pronouncements of recent Pontiffs upon the most urgent issues of the times. And, by granting emphasis and guidance, gave, let us hope, a powerful impetus to action by and among Catholic youth in our ranks, to charitable activity, and to social study and action. By selecting the Holy Spirit as the central figure in the new emblem of the C. C.

V. of A. it has also indicated the source from which Catholic Action must derive impulse and guidance, the Paraclete, the Guide and Protector of the Church, the Spirit of Truth and Wisdom.

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#### Notes

Mr. Willibald Eibner, President of the C. V. since 1928, having indicated his desire to be relieved of office, Mr. John Eibeck, of Pittsburgh, was elected his successor. Mr. Eibeck has served for many years as President of the Pennsylvania Branch and, since the retirement of Mr. Joseph Reimann, as Supreme President of the Knights of St. George.—Members of the Board of Trustees, elected or reelected, are: Mr. M. Deck, St. Louis; Mr. Aug. Gassinger, Baltimore; A. G. Maron, M.D., Brooklyn, and Mr. John A. Suellentrop, Colwich, Kansas.

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To fill the vacancy created on the Committee on Cath. Action by the demise of the late Mr. Charles Korz, this group nominated for membership Mr. F. Wm. Heckenkamp, Jr., of Quincy, Ill., Supreme President of the Western Catholic Union, and the Executive Committee approved of their selection. Mr. Heckenkamp, a veteran in the C. V. and in other Catholic organizations, has been an outstanding champion of our endeavors which he has commended and aided on many occasions, lending to his commendation the influence granted him by his office as head of the Fraternal organization with which he is identified.

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The trip to Wellsburg, West Virginia, the last feature of the convention, was more than a pleasant outing for delegates in need of recreation. It was an object lesson in Catholic alertness to problems of charity and Catholic Action, as well as initiative. The beautiful home for aged members of the Knights of St. George and their wives, established on a 500 acre farm, is one proof out of many that works of outstanding importance may be and are being achieved by humble Catholic groups of men of moderate means. Its beauty surpasses the expectations of even the most sanguine visitor; the institution exemplifies the spirit that animated the men and women of the C. V. from the beginning and incited them to sponsor and aid a variety of Catholic works throughout the decades, from orphanages to the Raphaels Verein and the Leo House, the Salesianum, the Pio Nono College, the Josephinum, hospitals and maternity departments in hospitals and homes for working girls. The visit to Wellsburg was the realization of a happy thought.

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The majority of the articles placed on display in the Mission Aid Exhibition were assigned to the Central Bureau for forwarding to missionaries. Some branches and units designated the beneficiaries of their labors; in one instance the entire exhibit of a Branch, arranged at its own convention, was spoken for by needy priests in the state in question. The assignment to the Bureau is cheerfully made, since the members have learned distribution will be made according to need, and the donors will receive an acknowledgment from the priests and sisters benefited.

Special attention was given this year, and will be directed in future, to Medical Mission Aid. Thus the women, while continuing their wonted activities, now seek a new field for action.

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The Rochester, N. Y., delegation extended an invitation to the C. V. to convene in their city in 1934, when the 80th anniversary of its inception at Buffalo and Rochester in the autumn of 1854 will be observed. The small local Federation assumes a heavy obligation, but it does so cheerfully.

## Resolutions

Adopted by the  
78th General Convention, Cath. Central Verein  
of America

Held at Pittsburgh, Pa., Aug. 18 to 23

### Our Holy Father

Assured by our holy faith that the Chair of St. Peter is the rock upon which the Catholic Church is built, and that, according to the promise of the Divine Master, the gates of hell shall not prevail against her because she is firmly built upon this rock: the members of the Catholic Central Verein of America, as on former occasions, pledge their love and loyalty to the Holy Father, Pope Pius XI, now occupying the Chair of St. Peter as Vicar of Christ on earth. Our filial endeavors shall be directed to further all the aims and desires of our beloved Pontiff regarding the problems of Social Justice, Catholic Action, Christian Marriage, and Education of Youth, according to the counsels and instructions imparted by him in the respective encyclicals and pronouncements. To these devoted efforts we shall add our unceasing and fervent prayers imploring the Father of Light, from whom every good and perfect gift proceeds, to grant our Sovereign Pontiff the realization of his fond hopes and desires:—the peace of Christ in the kingdom of Christ, the cessation of religious persecution, the reunion of all separated churches with the Chair of St. Peter, the establishment and growth of the Church among the pagans as a result of missionary efforts, so dear to the heart of Pius XI, the extermination of godlessness and radicalism threatening to eradicate all religion and civilization from among the present generation. May God console him in his intrepid faith and in his loving solicitude for all the churches by granting a speedy hearing to our united and constant prayers, and add many happy and successful years to his august pontificate for the advancement of the Church and the salvation of souls redeemed by the most precious Blood of the Savior.

We are profoundly grateful to His Holiness for having proclaimed the present Holy Year, as the centenary of the Savior's Passion, Crucifixion and Death, and the other outstanding events of that first holy year. While urging upon our members full compliance with the Holy Father's plea for observance of this year of special grace, we support also his appeal addressed to all mankind to turn their minds and hearts from things material to things spiritual. Confident, as he is, that many blessings, spiritual and temporal, will flow from such a course.

We extend our cordial greetings to the representative of our Sovereign Pontiff, the Apostolic Delegate, His Excellency Amleto Giovanni Cicognani, Archbishop of Laodicea. May his presence and labors in our country be blessed with amicable relations between himself and all elements of the Catholic population and prosper the cause of the Church in every way.

### Social Reconstruction

The trend of present-day events is happily away from the industrial liberalism of yesterday which held that man is a free being and consequently should be allowed to work out his destiny unfettered by any law, including the moral law. According to this conception the weak would be eliminated and the strong survive. In the struggle for existence that ensued upon such ideas coming into play the law of survival of the fittest was given free scope with most tragic consequences. Considerations of justice and charity were thrown into the discard.

Other ideas are in the ascendancy. We are glad to note that many of the points insisted upon in the codes set in operation under the National Industrial Recovery Act are in harmony with the principles advocated for years by our organization. We raised our voices repeatedly in favor of payment of living and minimum

wages, reasonable hours of work, collective bargaining, abolition of child labor, the founding of trade associations on a nationwide basis, the necessity of maintaining just prices in business transactions, the rational ordering of production and distribution, and the ruling out of unfair practices in competition. The force of legal recognition is now being given to demands of social justice that were for years decried as impractical and radical. We rejoice that great strides forward have been made in advancing the cause of social reform.

We cannot, however, agree with those who have created the impression that the National Recovery Act and the steps taken under it fully conform to the encyclical of Pope Pius XI on the Reconstruction of the Social Order. This encyclical does not contemplate the extent of intervention on the part of the state that is now in evidence. The wielding of the big stick by a sort of benevolent dictatorship is perhaps necessary in the present situation. However true this may be, the fact is not removed thereby that the program of the administration is not a fulfillment of the Pope's program for the reconstruction of the social order.

We say this not in order to decry what is being done by the administration. On the contrary, we are in accord with its objectives. We are constrained, however, to point out the necessity of avoiding an erroneous interpretation of the encyclical. If ever, it is necessary now to read and reread the encyclical letters of our Pontiffs in order to steer clear of policies that may lead to a tragic ending. Calm thought must not be thrown to the winds, lest we lose sight of important fundamentals concerning the organic conception of human society.

The state must be restricted to its proper confines. Governments must seek to restore the organic form of social life, as portrayed in the encyclical "Quadragesimo anno," instead of arrogating to themselves what is properly the function of individuals, the family, and groups. That is, they must use all their power and influence to preserve the elements of self-responsibility and self-government in the organizations that constitute the social order. "Let those in power, therefore, be convinced," says the Holy Father, "that the more faithfully this principle be followed, and a graded hierarchical order exist between the various subsidiary organizations, the more excellent will be both the authority and the efficiency of the social organization as a whole and the happier and more prosperous the condition of the state."

The reestablishment of vocational groups is, then, an indispensable postulate of a sound reconstruction of the social order. The division of men into two groups, capital and labor, employer and employee, will perpetuate elements of conflict. This opposition must be done away with. Vocational groups must be formed which bind men together, not according to the position they occupy in the labor market but according to the diverse functions exercised by them in society. Without self-governing bodies the reconstruction of the social order is not possible.

Surface similarities therefore must not lead us to ill-considered conclusions. Until the ideal of the Holy Father, as briefly sketched above, is realized, it is folly, if not a dangerous deception, to identify his program with that contemplated by the National Recovery Acts.

Candor compels us to say that many complying with the acts are doing so under pressure of the force of necessity and not out of convictions emanating from a sense of social justice. Industrial leaders and financiers have not suffered a sudden conversion of heart. Nor have labor leaders seen the necessity of purging their own household from greed and its attendant evils of corruption, racketeering, and unjust practices of coercion. Nor can we approve of the destruction of the fruits of the earth on the plea of unmarketable surpluses so long as men starve and are in rags. Divine Providence did not intend such destruction in giving man dominion over the earth and its fruits. The prob-

lem is one of distribution, which only the unthinking will call insoluble.

Recovery will not be permanent if it does not rest its foundation on something deeper than policies of expediency. Moral recovery must be the first and chief concern of those interested in the nation's well-being. Men must learn again the simple lessons of the Gospel. "If we examine matters diligently and thoroughly," writes our Holy Father, "we shall perceive clearly that this longed-for social reconstruction must be preceded by a profound renewal of the Christian spirit, from which multitudes engaged in industry in every country have unhappily departed. Otherwise, all our endeavors will be futile, and our social edifice will be built not upon a rock, but upon shifting sand."

#### Federal Child Labor Amendment

Supporters of the proposed Federal Child Labor Amendment are engaged in an intensive campaign to have it ratified by the several states. Opponents of the amendment must wage an equally intensive campaign to defeat ratification. It is dangerous to sit back and be lulled into the false security of believing the amendment cannot be ratified. In times like the present anything may happen, and happen quickly.

We are uncompromisingly opposed to the evils of child labor; we have always been opposed to them. But we maintain that it is not the function of the federal government to regulate child labor in the several states. That function belongs to the states and should remain theirs.

We warn our members and societies that the supporters of this amendment are taking advantage of the unsettled condition of affairs and also of the action of the federal government in regard to industry. It behooves us to be on the alert and to point out the permanent harm that is bound to follow the usurpation on the part of the federal government of the functions of the individual states by the ratification of the proposed Child Labor Amendment.

The provisions of the National Recovery Act looking to the abolition of child labor in industry are indeed gratifying, and we urge the fullest measure of cooperation with these provisions to the end that effective child labor laws may be enforced in the states where they exist, and that effective child labor laws may be enacted and enforced in the states that have none.

#### Married Women in Industry

We call attention to the deplorable fact that many married women, instead of giving thought to the home and the care of the family, are engaged in occupations outside the home. In accordance with the law of nature, ordained by God, woman was created to be the helpmate of man. A correct understanding of the sacred obligations imposed by marriage should convey the conviction that the place of the wife is in the home. The father should be the bread-winner in the family, while the mother, as the queen of the home, has the sacred duty to take care of the spiritual and temporal needs of the children that have come as a blessing from heaven into the family circle. The family is the basis of society, and a noble wife and good mother can contribute greatly to securing a truly Christian society by exercising the great privilege granted her in the education, rearing and advancement of her children.

This cannot be accomplished if the wife continues to be employed after marriage, whether it be in the department store, the office, or the factory. It is to be greatly regretted that today so many married people have entirely lost sight of the fact that when a wife is gainfully employed, both husband and wife will shirk the obligation of parenthood. Too many young couples agree, when entering matrimony, that both parties should continue in their occupations. Generally the reason is advanced that the young couple desire to lay aside a sufficient amount of money for the needs that may arise during the first years of married life. This

reasoning is false and inevitably leads to a perversion of the obligations of marriage and parenthood.

Young people should be warned that the blessings of God cannot be expected when matrimony is entered into with such intentions in mind. It is well to remember, that, according to the scriptural injunction: "Unless the Lord build the house, they labor in vain that build it." (Ps. 126, 1). It is far better to rely on Divine Providence and even suffer privations than to invert the Christian order in the home.

Moreover, in these days of economic distress, when so many men are unemployed, we wish to emphasize the fact that the employment of married women constitutes a great obstacle to the restoration of a proper economic order, based on the principles of Christian sociology. It would aid greatly to restore the economic equilibrium if married women would surrender industrial employment and thus afford opportunity for work to many unemployed married men.

Hence, we recommend that Catholic women, especially Catholic mothers, who constitute the soul of the family, abstain from seeking employment outside of the home, except in cases of urgent need, and instead occupy the important position assigned to them by the Author of human society. This duty is insisted upon by the Holy Father in his encyclical on marriage, declaring that the employment of married women is an abuse which must be discontinued.

We sincerely believe that the National Administration at Washington, at present so busily engaged in effecting a program of individual and general economic recovery, would do well to embody in its program disapproval of employment of married women in industry, just as it has so energetically outlawed child labor. Above all, Federal and State authorities would establish a splendid example of far-reaching influence by discontinuing the practice of employing married women, particularly those whose husbands also are engaged in the public service. We are of the opinion that if energetic steps are taken in this direction by those in public authority, public opinion will compel those engaged in private enterprises to adopt a like policy.

#### The Burden of Taxation

The constant increase of taxes, coupled with a corresponding decrease in the ability of the people to pay them, has produced a situation which calls for immediate relief. So numerous have public employees become and so large the attendant expenditure of public funds for salaries, that there are comparatively few individuals who have neither a direct nor an indirect interest in incumbents in public office, either personally or through relatives or friends. This is partly due to an unwarranted expansion of functions and offices on the part of legislatures and public authorities, which have usurped endeavors rightfully the obligation of individuals, the family, or organized groups.

These conditions have resulted in persistent demands of the people for a downward readjustment of public expenditures and taxes. While public officials join in the clamor for a reduction of the number of public servants, provided their particular sphere of interest is not interfered with, the evil remains unabated. With the program of reduction in the number of Federal employees and the retrenchment inaugurated by the Administration in Washington in mind, we recommend that a similar policy should be pursued throughout the country, in states, counties and municipalities. Reduction of salaries must also follow; however, efficiency should not be sacrificed to economy. Nor should substitution of dismissed public employees by others, shrewdly manipulated under the pretext that public welfare is being served, be permitted.

But let us remember that the situation complained of is, to an extent, due to the indifference of the people who during the years of prosperity permitted these evils to expand and even helped to foster public extravagance. Therefore we urge that in future the citizens should practice a closer scrutiny of appropriations for public purposes, as well as public expendi-

tures and measures of taxation. In this connection we advocate far-reaching revision of the present system of taxation and the introduction of one more equitable which will lessen the burdens now borne by real property. We favor and advocate even, as a fundamental demand of such revision, a limited tax-exemption on homesteads.

(To be concluded)

#### Credit Union Notes

Members of the Omaha Farmers Union Cooperative Credit Association are using an increasing proportion of the funds of the association, the report of Secretary-Treasurer McPherson for the month of June shows. Loans to members increased by \$696.17 in June, and at the end of the month totaled \$6,095.22.

Shares and deposits at the end of the month amounted to \$9,980.60, and unused entrance fees, reserve, and undivided earnings brought the total of resources to \$10,379.32. Nine new members were added in June, bringing the membership to 134, consisting of employees of the Farmers Union and its activities in Omaha and farmers in the vicinity of Omaha.

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The Credit Union Conference, conducted in the Fort Pitt Hotel, Pittsburgh, on the evening of August 21 as a feature of the program of the C. V. convention, was quite generally declared by delegates to have been one of the most interesting and valuable sessions of the gathering. The address was delivered by Mr. B. L. Barhorst, St. Louis, President of the Missouri Cath. Credit Union Conference, who also answered the many questions addressed to him during the course of the discussion provided by the program.

However, not an idle question was asked, not a moment lapsed between the reply to one question and the placing of the next inquiry, and this continued from shortly before 9 o'clock until almost 10:30, when the moderator succeeded in adjourning the meeting in spite of the interest still in evidence. From the moderator's chair it appeared a veritable barrage of queries was being hurled at the speaker, who disposed of all of them in a handsome manner. Happily, too, the questioners hailed from a number of states, including Pennsylvania, which has only recently secured a Credit Union Enabling Act.

In fact, while the C. V. is eager to have conferences of this type at each convention, as a means to promote the movement, a special reason for arranging the meeting in question was to acquaint the Pennsylvania delegates with this benevolent institution and incite them to organize Credit Unions. An inquiry received at the Bureau since the convention would seem to indicate that interest has been aroused at least in one quarter.

Our Pennsylvania members have a splendid opportunity to pioneer in parish C. U. promotion in that state; they would do well to seize the opportune moment to help develop the movement, for it would not be surprising to discover loan sharks and other interested parties attempting to use their influence in the Legislature to curb the functions of the unions and if possible to cripple them. In no state of the consequence of Pennsylvania was the fight against the Enabling Act so bitterly waged as in that commonwealth. It would be well to have a number of parish C. U.'s, as well as one or more Catholic C. U. conferences in operation, when the next legislative session opens, in order that the attack on the Credit Unions may be defended by a strong phalanx of adherents of the cause.

## With the C. V. Branches

### Convention Calendar

C. V. and C. W. U. of New York: Brooklyn, Sept. 2-4.

California Branch and C. W. U.: Sacramento, Sept. 3-4.

C. V. and C. W. U. of New Jersey: Newark, Sept. 16-17.

Minnesota Branches of C. V. and C. W. U.: Albany, Sept. 24-25.

Cath. Union and C. W. U. of Arkansas: Hat-tieville, Oct. 1-2.

### Reports a Feature of Brief Penna.

#### Branch Convention

Obliged by the exigencies created by the necessity of holding their convention simultaneously with that of the C. V. at Pittsburgh to forego numerous features of the annual gatherings, the meetings of the Pennsylvania Branch, conducted August 19 and 20, nevertheless provided for an important matter, the rendering of reports by District, County and local groups. These are invariably instructive and encouraging, since the Branch numbers some of the most active local Leagues in the C. V.

The Allegheny County Section, the Lehigh Valley League, the Philadelphia Volksverein and the Schuyl-kill Valley League were in a position to record worthwhile educational and charitable undertakings, while the Committee on Legislation also submitted a creditable report. The officers elected are: President, Mr. Frank Stifter, Carnegie; Vice Presidents, Mr. John C. Ginther, Pottsville, and Leopold Keppel, Nazareth; F. W. Kersting, Pittsburgh, Rec. Secy.; John Wiesler, Jr., Philadelphia, Fin. and Corr. Secy.; H. A. Becker, Bethlehem, Treasurer. Rev. J. N. P. Fries, Limeport, will function as Spiritual Director. President Stifter appointed as members of the Executive Committee Mr. Frank Ehr-lacher, Allentown, Emil Beck, Philadelphia, and John P. Malthaner, Erie. Mr. L. M. Boehm, Pittsburgh, was again designated chairman of the Committee on Legis-lation.

### Joint Session and Banquet Events of Ohio Branch Convention

Restricted to sessions on two days, July 8th and 9th, the annual convention of the Ohio Branch of the C. V. and N. C. W. U. nevertheless offered occasion for instructive addresses on several occasions. At the solemn high mass, celebrated in St. Joseph's church by V. Rev. John Schaffeld, Cleveland, Spiritual Director of the Women's Union, the Rev. J. H. Lenz, pastor, delivered the sermon on Catholic Action, stressing particularly the desirability of cooperation between the clergy and Catholic societies. At a joint session of the men and women dele-gates, Rev. Fr. Cyprian Emmanuel, O.F.M., professor of the Franciscan Monastery at Cleveland and member of the State Committee appointed to study Unemployment Insurance, as the principal lecturer, presented "The Cath-

olic Viewpoint on Social Questions." And at the banquet held in the evening of the 9th, at which Rev. Schaffeld served as toastmaster, Rev. J. Lenz again addressed the audience, as did Mrs. S. C. Wavering, Quincy, Ill., President of the N. C. W. U., her subject being "Catholic Womanhood."

Mr. John Eibeck, of Pittsburgh, Pa., representing the C. V. and C. B., addressed the delegates on several occasions. Among the resolutions adopted by the convention is one thanking our Holy Father for the en-cyclicals on Chaste Wedlock and Reconstruction of the Social Order, while others deal with labor; women in industry; administration of justice; a protest against the radio broadcast of Judge Rutherford; appreciation of the services rendered by certain priests in expound-ing the Catholic position towards social and economic problems; State relief funds; thrift; credit unions; study clubs; the daily press, and education.

The officers for the ensuing year are: Mr. Andrew A. Meyer, Cleveland, President; Anton Pfromm, Akron, and Leo P. Lyden, Youngstown, Vice Presidents; Clar-ence A. Schnieders, Cincinnati, Secretary; F. X. Wur-dack, Columbus, Treasurer; Rev. John J. Vogel, Toledo, Adam Grimm, Cleveland, Ernest Hess, Chillicothe, and Ray Nunninger, Akron, additional members of the Board of Directors, which designates the officers. Rev. Father Vogel again consented to serve as Spiritual Di-rector.

Considerable attention was attracted by the Mission and Charity Aid Exhibition arranged by the Women's Union in St. Joseph's school building; part of the articles displayed, fruits of the members' labors, was intended for exhibition also at the convention of the Nat. Cath. Women's Union.

### Instructive Addresses and Discussions Mark Texas Branch Meeting

The Texas Branch of the C. V. is so much of an institution in the Catholic life of the com-munities in which it has affiliation that it is enabled to arrange its annual conventions, if occasion suggests, in conjunction with parish celebrations without detriment to the agenda of the meetings. Thus the sessions held in Ro-wena July 12 and 13, on the occasion of the silver jubilee of the founding of the congrega-tion, were in keeping with the best traditions of the "Staatsverband", while the event lent glamor to them, and the presence of the many delegates augmented the impressiveness of the parish celebration. The fact that no less than 37 priests attended the joint observance indi-cates in a measure the interest it aroused.

Another consideration deserving notice is the fact that the State Branch is able to obtain and preserve affiliations in parishes by no means exclusively com-posed of Catholics of Germanic blood. The importance of the Bohemian element in St. Joseph's parish at Ro-wena may be inferred from the circumstance that at the special jubilee High Mass celebrated on the closing day of the convention, the sermon was delivered in Bo-hemian by Rev. C. Kunc, of East Bernard, while at the High Mass on the preceding day Rev. Phillip A. Kvas-nica, C.S.S.R., of De Soto, Mo., had preached in German on the history of the parish and the State Branch. Rev. F. J. Pokluda, resident pastor, welcomed the convention in the name of both his German and Bohemian par-ishioners.

In keeping with tradition, the program was rich in instructive features. At the first public gathering, on the 11th, Mr. Ben Schwegmann, Jr., San Antonio, de-

livered an address on "The Needs of Youth in the Present Crisis." At the "Katholikentag", conducted on the 12th, Rev. Joseph Fuhrmann, O.S.B., Corpus Christi College, lectured on Catholic Education, Miss Cecilia N. Menger, of San Antonio, delivered an address on "The Catholic Ideal of Social Reconstruction", Mr. Leo M. J. Dielmann concluding the chief features of the program with an address in German on the Lay Apostolate. Moreover, the Messages of the Presidents of the Men's and Women's organizations, Mr. John Pfeiffer and Mrs. B. Schwegmann, both of San Antonio, not only submitted facts concerning the organizations but offered food for thought on a number of problems. Mr. Pfeiffer's declaration contains a discussion of education and schools, hostility towards the Church and Catholic schools, persecution of Catholics in various countries, social and economic conditions in the U. S., the clergy and Catholic societies, sale of contraceptives, repeal of prohibition. The resolutions ratified by the convention as the joint declaration of the men's and women's organizations, deal with: Our Holy Father; State Aid for Parochial Schools; Solution of Farmers' Problems; Temperance; the Catholic Press; Maternity Guilds; Historical Research; Taxation and Government; Birth Control.

High Hill was selected as meeting place for 1934. The elected officers are; John Pfeiffer, San Antonio, President; Rudolph Kahlich, High Hill, Vice President; Hermann Jaekle, San Antonio, Secretary, and F. A. Schmidt, Schulenburg, Treasurer. Rev. H. Gerlach, High Hill, is Spiritual Director of the men's organization.

Special features of the convention were the awarding of prizes to successful contestants in the first Historical Essay Contest arranged by the State Branch and the Mission and Charity Aid Exhibition prepared by the women's societies, some of the articles shown at the latter being promptly distributed to priests stationed in needy parishes in the state, of which there are a considerable number. A circumstance indicating the timeliness of this phase of efforts of the constituent organizations.

### A Declaration on State Aid for Parochial Schools

Discussion, elicited by the effects of the depression upon private and parochial schools, and conducted in the press and at meetings in various parts of the country, was also engaged in by the Committee on Resolutions of the annual convention of the Texas Branch of the C. V. The declaration approved by the meeting avoids making an outright demand for a share in tax receipts for educational purposes, but emphatically urges study of the issues and asserts the right to such funds.

Having noted the effects of the depression on public, private and parochial schools, and having pointed to the possible necessity of closing some parochial schools—in which event the civil communities would be obliged to assume the burden of instructing the children deprived of school facilities—the resolution declares:

"Isn't this an appropriate time for us to urge our just rights in this respect and, under the leadership of the hierarchy, take such steps as may be necessary to convince our fellow-Americans of our just claims?"

"We ourselves should not, nor should we permit our non-Catholic fellow-Americans to harbor the false notion that state aid to private or parochial schools is contrary to any American principle of government. If Bible-reading, conducted under the pretext of moral teaching, is not incompatible with American school ideals, then certainly positive Christianity taught in our schools cannot be considered other than a great benefit to education and to the state generally."

### Fostering Study of History Among Youth

Anxious to awaken and foster interest in the study of history, particularly that of the German Catholic element in Texas, and to gather the fruits of research, the Staatsverband, through its Historical Commission, cooperates with the Knights of Columbus Commission engaged in the compiling and publishing of a History of the Catholic Church in that commonwealth. The Commission, moreover, seeks to enlist even children and youths attending grade and high schools in its efforts to discover and compile material relating to the lives of German Catholic pioneers in the state and their contributions to the promotion of the Church, of civilization and culture; and to cultivate in them an interest which, it is hoped, will be kept alive. Hence the "Historical Essay Contest", allotment of awards for which was a feature of this year's convention conducted in Rowena in July.

The topics treated in the essays, 8 of which merited cash prizes, while honorable mention was accorded the authors of the others, are:

The Catholic Settlement of Muenster; Rev. Francisco de P. Andres, First Pastor of St. Joseph's Church, San Antonio; The History of St. Joseph's Parish, San Antonio; History of the German Settlement of High Hill; Old D'Hanis; German Colonization of Corn Hill; Windthorst Settlement; The German Catholic Settlement of Westphalia; The Sunday Houses of Fredericksburg; The Scotland Settlement; Settlement of Westphalia; Stanton and Windthorst; Biography of Ernst Hoff; History of Muenster Settlement.

Mr. Ben Schwegmann, San Antonio, is chairman of the Staatsverband Historical Commission; he is assisted by priests and laymen in seven Texas communities. The writing of the history planned by the K. of C. Commission, readers of the Catholic press will remember, has been entrusted to the Rev. Francis Borgia Steck, O.F.M., lately called to the Catholic University at Washington.

### Negroes Grateful for Wearing Apparel

Disaster always falls heaviest on weakest shoulders. The Negroes of our country have suffered patiently and silently, as is their wont, the poverty and the destitution imposed upon them by the depression. Always the first to be discharged when prosperity goes "A.W.O.L.", and the last to be re-employed, paid lowest wages and forced, at least in large cities, to pay higher rent than Whites for quarters of the same quality, they constitute a proletariat such as no European nation of today possesses.

Towards the end of July, a priest, laboring among Negroes at Atlanta, Georgia, addressed to the Bureau an urgent appeal for clothing. He had labored, he wrote, for many years among the Natives of Africa, but never had he witnessed the destitution and suffering he had discovered among the members of his congregation. As quickly as possible he was sent a bale of clothing for which the Father receipted on August 14 as follows:

"I cannot find words enough to thank you for the great interest in my work among the Colored people of Atlanta. Please express my thanks to all those who contributed to the assortment of clothing you have sent me and tell them I feel more than convinced they will discover compensation for their work of charity they have engaged in in the firm conviction of having helped the poorest of the poor, who will not merely appreciate the various articles of clothing contained in this bale, but will send up to Heaven prayers asking God to bless the donors and the activities of the C. V. for the benefit of the poor.

"It is needless to say, that we were delighted with the bale of clothing and all it contains. We will be able to make use of everything. We have a sewing circle, and the members are both willing and anxious to turn every scrap of material into a useful article of apparel. Nothing will be lost."

### From the Volksverein of Canada

Contact with the federation of German Catholics of Canada, cultivated by us especially while the late Rev. Kierdorf, O.M.I., was Secretary General, has also been maintained since Mr. John Leboldus became successor of that energetic priest. On the occasion of the recent annual convention of the "Volksverein", the President of our federation addressed to the organization a letter of greeting, commendation and encouragement, urging mutual cooperation. In reply the Secretary General writes Mr. Eibner:

"Your letter reached me at the convention at Muenster; it was read to the assembled delegates and welcomed with great enthusiasm.

"May our contact with the great Central Verein of America assist its younger brother in Canada in withstanding the onslaught against God and Holy Mother Church conducted by forces fostering dangerous economic principles, brought into operation by the great depression with which the entire world must battle."

### A Jubilarian

Delegates to conventions of the C. V., particularly members of the Committee on Resolutions, priests and laymen, could not help being impressed by the knowledge, clear thinking and power of expression characteristic of Rev. Albert Regensburger, O.M.C., S.T.D., of Syracuse, frequently a member of that body. Moreover, those attending the annual meetings of the N. Y. State Branch were enabled to appreciate the influence he exerted and exerts in our movement in that state by virtue of the ability and prudence evidenced in assisting the officers of the organizations.

For a time Spiritual Director of the C. V. of New York and now guiding the Women's Union in the same capacity, Fr. Albert merits well the congratulations extended to him by the officers on the occasion of the golden jubilee of his profession as a Minor Conventual, observed July 25 at Syracuse. A delegation from the organizations was headed by Mrs. Filser Lohr, N. Y. C., President of the Women's Union.

Born in Utica 67 years ago, Fr. Albert was ordained at Malines in Belgium at the age of 24, after having completed his theological studies at the University of Louvain. He is a member of the faculty in the Novitiate of the Minor Conventuals at Syracuse.

### Because of Subscription-Soliciting Abuses

Whatever connection may have heretofore existed between the International Catholic Truth Society, with headquarters at Brooklyn, and *Truth* have now been severed. The Society has brought out a new magazine, *Light*, the first issue of which appeared in August.

It seems the present president of the I. C. T. S. disagreed with certain policies adopted by Truth Magazine, Inc., for the purpose of obtaining both renewals and new subscriptions. He declares in *Light*:

"The inclusion of indulgenced prayers, Sacred Heart badges, prayer books and rosary beads in the circularizing material sent out by Truth Magazine, Inc., was never done with the explicit or implicit consent of the present president of the I. C. T. S.

"None of the religious statements or promises embodied in the subscription methods of Truth Magazine, Inc., can be traced to his advice, approval, suggestions, ratification or permission."

The magazine, *Light*, now launched by the I. C. T. S. on the Sargasso Sea of Catholic journalism in the United States, "will never indulge in any agency or premium campaign," its editor declares, "nor force any deluge of religious articles upon the prospective subscriber."

Our own monthly has never known any other policy; moreover, we have refused advertisements granted space in not a few Catholic publications. How many of our members have ever given either of the two matters thought and felt constrained to cooperate with us the more wholeheartedly because of our restrictive policies?

### Miscellany

The suggestion that a partial payment of the annual subscription price of our magazine would be satisfactory to us, elicited the following comment from a priest in Minnesota:

"It would be a calamity should the depression succeed in suppressing or even crippling the publication of *C. B. & S. J.*, the most reliable of all journals dealing with social justice."

Decision on the proposal to change the name of the Texas Branch from Catholic Staatsverband to Catholic Union of Texas, discussed at the recent annual convention of that body, was postponed for a year.

The present name is a survival of the original appellation, Katholischer Staatsverband von Texas, and is well known even outside of the membership. Incorporation of the name Central Verein in the title had been suggested, as well as the designation Catholic Union.

A former resident of Pittsburgh, and member of St. Martin's parish of that city, Msgr. Godfrey A. P. V. Winter Baumgarten, now attached to the Vatican Library, recently assured the Knights of St. George they were well thought of in ecclesiastical circles in Rome. It

could hardly be otherwise, he states, because from its very inception the organization was so thoroughly Catholic and intended to safeguard the faithful against the temptation of joining secret societies for the purpose of availing themselves of their insurance features.

Msgr. Baumgarten, whose father, the late Christian Baumgarten, was at one time Grand President of the Catholic Knights of St. George, requested the members of the Order to remember the late Cardinal Fruehwirth, a friend of their organization, in their prayers. The Cardinal, who departed this life in February, was at the time of his death Chancellor of the Church, while in former years he had been Papal Delegate at Munich and Minister-General of the Friar Minor.

While St. Joseph Benevolent Society, of Milwaukee, was not incorporated under the laws of the state of Wisconsin until March 29, 1864, it had been organized the previous year. The largest of the benevolent societies affiliated with the C. V., it is constituted of nine branches with over 2000 members. During these seven decades of its existence it has disbursed over \$755,000, while the present surplus is \$269,000. During the decade 1923-33 it has paid out for sick benefit alone \$112,529.05. At the same time the interest receipts for these ten years were larger than the total receipts of the society during the first thirty years of its existence.

Evidently, what has been called the co-operative spirit, so active in so many of our organizations in the beginning, has been well preserved in the Milwaukee Verein. Having withstood a number of panics and the inevitable vagaries of public opinion regarding institutions of every kind, we hope St. Joseph Society may not merely celebrate its diamond jubilee a few years hence, but its first centenary in 1963.

### Book Notes

De Paz, James Alvarez, S.J. *The Life of Our Lord Jesus Christ in Meditations*. Translated by Sr. M. Emmanuel, O.S.B. B. Herder Book Co., St. Louis, 1933, VIII and 266 pages. Price \$2.00.

We are more than pleased to have the meditations of one of the classical writers on ascetical theology, James Alvarez de Paz, done into English, and thus made accessible to many readers. There are two special features which distinguish this life of Christ. In the first place, the meditations are presented in the form of colloquies. There is, therefore, no dry exposition of facts and events in the Savior's life, but from beginning to end we stand face to face with Jesus and converse with Him "in the manner of a colloquy," which, as every one versed in the art of meditation knows, must ever be the immediate goal of good and devout prayer. The second distinctive feature strikes one as intensely modern: in this instance, as elsewhere, Christ is "all in all" to us; but the special aspect under which His words and deeds

are presented and held together as by a golden thread, is His Headship over the entire Church, and our membership in the mystical Body. Illustrations of this great truth, which is a favorite topic of discussion and meditation with modern ascetical writers, can be found *passim*, so there is no need of quoting proofs.

This brief characterization will, we trust, indicate the scope and method of this work, and it is hardly necessary to add, in the words of the author, that "anyone who likes another method better, can easily adapt these meditations to his own way." Let us add, however, the meditations on The Infancy, Passion and Resurrection deal with the incidents of these sacred features of Our Lord's life; the general treatment of the public life directs the soul's attention to the virtues of Christ, v. g., the character of His life, His humility, His poverty.

SIGMA

The extremely valuable treatise by Johannes Haessle on "Das Arbeitsethos der Kirche", published by Herder at Freiburg, has been translated into French and brought out at Paris by Desclee De Brouwer et Cie, under the title "Le Travail". The translators are Etienne Borne and Pierre Linn.

We accept the opportunity to call attention to a book on so fundamental a problem. It is high time we should refrain from repeating worn-out phrases, such as the "dignity of labor", etc., etc., and begin to discuss with all seriousness just such questions as those Haessle has devoted his volume to. We would likewise wish to recommend Frederico Marconcini, "L'Economia del Lavoro", published at Milan. We agree with the *R. K. Bedrijfsleiding*, the official organ of the Federation of Christian Employers' Association of Belgium, that the international economic problems of the present cannot be solved "without the philosophy of work."

\* \* \*

### Received for Review

- McClore, J. A., S.J. *Figures in the Drama of Salvation*. Twelve Sermons. B. Herder Book Co., St. Louis, 1933. Cloth, 192 p. Price \$1.50.
- Pieper, Dr. Jos. *Grundformen sozialer Spielregeln. Eine soziologisch-ethische Untersuchung zur Grundlegung der Sozialpädagogik*. B. Herder Book Co., St. Louis, 1933. Stiff covers, 124 p. Price \$1.00.
- Matischock, Rev. Thomas, Ph. D. Konnersreuth. *Tatsachen, eigene Erlebnisse, kritische Bemerkungen*. St. Francis Rectory, Chicago, 1933. Stiff covers, 86 p. Price 25 cts.
- Matischock, Rev. Thomas, Ph. D. Konnersreuth. *Facts, Personal Experiences, Critical Remarks*. St. Francis Rectory, Chicago, 1933. Stiff covers, 67 p. Price 25 cts.
- Filene, Edward A. *Money and Credit*. Nine addresses delivered at nine credit union state meetings in 1933. Credit Union National Extension Bureau, Boston, p. c. 69 p.

## Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

### Das Komitee für Katholische Aktion:

Joseph Matt, St. Paul, Minn., Vorsitzender; H. B. Dielmann, San Antonio, Tex., Schriftführer; John Eibeck, Pittsburgh, Pa., Präs. d. C. V.; V. Rev. A. J. Muench, St. Francis, Wis.; Rev. A. Mayer, St. Louis, Mo.; Rev. Wm. J. Engelen, S.J., St. Louis, Mo.; Rev. C. F. Moosmann, Munhall, Pa.; Nicholas Dietz, Brooklyn, N. Y.; Otto H. Kreuzberger, Evansville, Ind.; F. Wm. Heckenkamp, Jr., Quincy, Ill.; F. P. Kenkel, Leiter der C. St., St. Louis, Mo.

Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,  
3835 Westminster Place, St. Louis, Mo.

## Ein vorbildlicher Mann der katholischen Aktion.

### II.

Es kam das Jahr der allergrössten Geldinflation, die Oesterreich bis hart an den Rand des Abgrundes brachte, von dem es dann die starke Hand des genialen priesterlichen Staatsmannes Dr. Seipel errettete.

Man regte im Canisiuswerk die Errichtung eines eigenen Konviktes an, wozu Kardinal Piffl in seiner Herzensgüte sein Sommerschloss in Ober St. Veit bei Wien zur Verfügung stellte. Der hohe Kirchenfürst, der im Palais Piffl, wie das erzbischöfliche Palais am Stephansplatz von roter Seite betitelt wurde, jahrelang eine ganze Reihe katholischer Organisationen beherrschte, der das andere Sommerschloss Kranichberg den katholischen Dienstboten als Erholungsheim überliess, verzichtete auch auf das herrlich gelegene Schloss in Ober St. Veit!

Während es in Oesterreich damals dank der Stabilisierung der Währung durch Seipel und seinen getreuen Helfer Finanzminister Dr. Kienböck wirtschaftlich aufwärts ging, machte Deutschland den Jammer der Geldentwertung bis zum Aeussersten mit. Da übermittelte das Canisiuswerk das Ertragnis einer grossen Akademie den Bischöfen Deutschlands für die bedrängten reichsdeutschen Theologiestudenten. 35 Instituten wurden auf diesem Wege Lebensmittelspenden überwiesen. Am 19. Februar 1924 erhielt Moser die hohe Auszeichnung einer Privataudienz bei Papst Pius XI. Der heil. Vater erklärte bei dieser Audienz die Frage der Förderung der geistlichen Berufe als die überragendste von allen. Selbst die Kirchennot sei nicht so böse wie die Priesternot, denn im Notfalle könne ja der Priester jeden Raum zur Kultusstätte machen. Die Priesterkandidaten sollten womöglich aus echt katholischen Familien kommen. Auch müssten sie sorgfältig ausgewählt und namentlich auch gegen die Gefahren der Ferienzeiten möglichst gewappnet werden. Der grosse Papst empfahl dem Direktor nach-

drücklich, seine Ideen ja recht tüchtig durch die Presse unter die Leute zu bringen. Zum Schlusse der Audienz hörte Moser noch die Worte: „Sagen Sie, bitte, überall, dass ich, der Papst, mit meinem ganzen Herzen für das Canisiuswerk in Oesterreich bin, dass mein Segen die Arbeiten dieses Werkes begleitet, dass ich seine grösstmögliche Ausbreitung sehr wünsche, und dass ich es auch selber fördern werde!“ Am gleichen Tage kniete Moser am Grabe Pius X. und empfing tags darauf an eben dieser hl. Stätte aus der Hand des einstigen Staatssekretärs Pius X., des Kardinals Merry del Val, die heilige Kommunion. Aus dem Vatikan kam dann an ihn noch die ehrenvolle Einladung zur Privatmesse Seiner Heiligkeit, bei welcher Moser den Heiland aus der Hand des Statthalters Christi empfing. Kaum nach Wien heimgekehrt, ging's wieder an eine Vortragsreise nach Vorarlberg, sodann nach Böhmen, wo er in Prag, Karlsbad, Eger und anderen Orten sprach. Das Heilige Jahr 1925 brachte die Heiligsprechung des Patrons unseres Canisiuswerkes. Der Männerapostel von Wien, der greise Pater Abel, S.J., schrieb eine prächtige Canisiusbroschüre, die an 11,000 Wohltäter versandt wurde. Bei der grossen Canisius-Festakademie in Wien waren Dr. Seipel und P. Andlau, S.J., Festredner, und Kardinal Fr. G. Piffl sprach wie immer das Schlusswort. Inzwischen wurde Josef Moser 60 Jahre alt. Se. Eminenz, stets von rührender Dankbarkeit, wenn er jemanden eifrig für die gute Sache arbeiten sah, schrieb an den hl. Vater, und Moser erhielt das Komturkreuz des St. Gregorius-Ordens.

Am 30. Mai 1926 weihte der Kardinal auf Bitte Mosers das Canisiuswerk dem heiligsten Herzen Jesu. Es war eine ergreifende Feier in der Jesuitenkirche am Hof; Kardinal Piffl stand unmittelbar vor der grössten Reise seines Lebens, vor der Fahrt zum Eucharistischen Kongress von Chicago.

Während der Abwesenheit des Kirchenfürsten betrieb Moser eine Neugründung in Vorarlberg: Unter Aufsicht des Bischofs Dr. Waitz sollte in Feldkirch ein Studentenkonvikt entstehen. Bei dieser Gelegenheit vermachte ein Bauer aus einem kleinen Dorfe bei Feldkirch dem Canisiuswerk 20 Prozent seines Anwesens, nach Abzug aller Gebühren und Spesen etwa 47 Millionen Kronen. Moser schrieb hiezu hocheifrig in seinen „Quatember-Stimmen“, der von ihm stets flott redigierten Monatschrift des Canisiuswerkes: „Der gute verewigte Markus Amann hat als einfacher Bauer wieder einmal mehr Scharfblick gezeigt, als so mancher Mann der Intelligenz, dem das Canisiuswerk ein klerikaler Bettelverein und seine 'Priesterfabrikation' ein volksverdummendes Geschäft ist. Dieser gute Bauer hat geglaubt, dass Gott ist und sein muss, wenn die Welt nicht zugrunde gehen soll.... Er hat gewusst,

dass es zwischen Gott und den Menschen Mittler geben muss, Opferer, Lehrer, Sakramentenspender, Sündennachlasser, Nachfolger Christi. Er hat gewusst, dass das Priestertum eine göttliche Institution ist, und er hat sich in diesem seinen Wissen durchaus nicht stören lassen davon, dass ab und zu einmal diese göttliche Institution von einem Priester allzu menschlich aufgefasst wurde. Er hat auch gewusst, dieser Bauer, dass zur Aufrechterhaltung, zur Erneuerung des Priestertums nicht nur das Gebet notwendig ist, sondern auch das Geld, wofür man sich Essen und Kleider und Bücher und die Wohnung kaufen muss, welche irdische Dinge unser Leben eben braucht, um bestehen zu können. . . . In der Geschichte des Canisiuswerkes ist die Tat des Bauers Markus Amann mit goldenen Buchstaben verzeichnet."

In derselben Nummer konnte Moser von einem Vorarlberger Arbeiter berichten, der dem Werke regelmässige Beträge übersandte mit dem Vermerk, er erspare sie durch Verzicht auf Rauchen und Trinken! — Wichtig für das Werk und die ganze katholische Sache war die Ausgestaltung der "Quatember-Stimmen" zu einer Monatsschrift, die den Namen "Volksseele" erhielt. Die "Quatember-Stimmen" blieben weiter bestehen als Vierteljahrsbeilage.

Bald darauf machte Melanie Moser, die fromme Gemahlin Direktor Mosers, die Anregung, die "Thronerhebung des heiligsten Herzens Jesu," wie sie der weltbekannte Pater Matteo überall propagiert, ins Aktionsprogramm zu übernehmen. Als sie ihren Gatten gefragt hatte, ob er wolle, dass diese Aktion im Rahmen des Canisiuswerkes oder unabhängig von diesem durchgeführt werde, hatte Moser geantwortet: „Du weisst ja doch, dass ich immer darauf sinne, wie ich dem Canisiuswerke, das doch bisher mehr oder weniger nur ein 'Sammelverein' ist, auch eine geistige Richtung geben könnte. Da wären mir diese Pläne gerade die geeignetsten hiefür. Und es wäre wahrlich widersinnig, wenn du sie nicht auf dem Boden des Werkes, sondern ausserhalb desselben durchführen würdest." Durch die Bemühungen seines Freundes Pater Felix Hummer, O.S.B., wurden nun "Apostel" der Aktion herangebildet. Die mussten in die Familien gehen, sich über das religiöse Niveau derselben ein klares Bild machen und dafür sorgen, dass der Sakramentsempfang regelmässig sei, die Zeitungen und Zeitschriften katholisch, desgleichen die Vereine, denen sie angehören, etc. Erst wenn das alles in Ordnung wird die "Thronerhebung" vorgenommen. Dass eine solche Tätigkeit bei strenger Meidung alles Betschwesterlichen und Aufdringlichen besonders bei den Schützlingsfamilien des Canisiuswerkes von grosser Bedeutung ist, wird niemand leugnen. Moser begeisterte sich auch für das Königsfest Christi, welches Pius XI. im Heiligen Jahr 1925 eingeführt hatte. In einer Festakademie des Werkes im Jahre 1927 war Bun-

deskanzler Dr. Seipel Festredner und sprach u. a.:

„So wie es für die einzelnen Menschen notwendig ist, dass sie sich einmal für Christus oder gegen ihn entscheiden, so werden auch die Völker vor diese Entscheidung gestellt. . . . Wenn die Völker alt geworden sind, wenn sie im Christentum alt geworden sind, ihm schon Jahrhunderte angehören, dann wird die Zugehörigkeit der Völker zum Christentum zu einer Gewohnheit und zu einer Selbstverständlichkeit. Die Völker schätzen es nicht mehr, was ihnen durch das Christentum gegeben worden ist. Das ist dann die Zeit, in der die verschiedensten Irrlehren und die verlockenden neuen Systeme Eingang finden in die Herzen. Und da sie an diesen Systemen und an den neuen Lehren bald wieder irre werden, scheint ihnen das Christentum auch als ein solch bloss menschliches System, als eine Lehre neben andern Lehren, und sie werden gleichgültig. Sie bewahren für das Christentum die Pietät, da es der Glaube, der Lebensinhalt ihrer Väter gewesen ist. Sie schätzen es als einen Träger hoher Kultur, aber sie fühlen eigentlich nicht, dass das Christentum ein Reich ist, an dessen Spitze ein König steht, dem zu dienen nicht nur ein Vorteil, nicht nur eine Ehre, sondern eine Lebensnotwendigkeit sein muss. — Sind die Völker so weit gekommen, dann stellt sie Gott abermals vor eine Entscheidung. Wir lernen aus der Geschichte, dass nach Zeiten des Verfalles, nach grossen Verirrungen sich die Völker oft wieder erheben. . . . In unserer Zeit hat sich die Zusammenfassung der Menschen in eine Einheit in einem Masse vollzogen, wie es früher niemals in dieser Ausdehnung über den ganzen Erdkreis der Fall gewesen ist. . . . In dieser unserer Zeit sind wohl alle Völker der Welt und ist wohl die ganze Menschheit neuerdings vor die Frage gestellt, die der hl. Ignatius in den Exerzitien jedem einzelnen stellt, ob sie sich für Christus entscheiden will oder gegen ihn. — Ist nun die Zeit günstig dafür, dass die Völker die richtige Lösung der Frage finden werden? Ich meine, ja! Die Zeit ist deswegen günstig, wofern wir nur das Unsrige dazu tun, sie günstig zu machen, weil — die Menschheit schon so viele Irrwege gegangen ist, weil kaum mehr irgend ein Gedankengebäude, das von blossen Menschen aufgeführt worden ist, unerschüttert dasteht. Weil im raschen Sichüberstürzen der Ereignisse auch das, was gestern neu zu sein schien, sich bereits wieder überlebt, sich auch wieder nicht als das erlösende System erwiesen hat, und weil kaum zu erwarten ist, dass die Zukunft das ganz grosse, ganz neue, ganz wirk-same Heilmittel für die Uebel finden wird, an denen die Menschheit leidet. In dieser Zeit sind die Menschen gezwungen, demütig zu werden, ihren Blick auf die Vergangenheit zurückzulenken und doch noch einmal nachzudenken, ob das, was sie aufgegeben, was sie verlassen haben, nicht das Beste und Herrlichste war,

was sie überhaupt jemals haben können . . . . . Wenn wir unser Volk in diesen Entscheidungskampf hineinführen wollen, dann müssen wir allerdings auch dafür sorgen, dass unser Volk gerade in den Entscheidungszeiten genug Führer und Berater hat. Wir müssen dafür sorgen, dass sich genügend viele und genügend ernste und genügend begabte und in jeder Beziehung gut qualifizierte Menschen finden, die sich ganz Christus dem König weihen; die ihr ganzes Leben darauf verwenden, ihn besser kennen zu lernen, als die grosse Masse ihn kennen kann; die es auf sich nehmen, die Vorboten, die Apostel Christi des Königs zu werden. Wir müssen, mit einem Worte gesagt, das möglichste tun, dass das Volk in solchen Entscheidungszeiten auch genügend viele, genügend gute und genügend tüchtige Priester bekommt!" So der grosse Staatsmann Dr. Seipel!

Josef Moser achtete den Priester, auch den einfachsten, hoch und bat oft den ärmsten Priester demütig um seinen Segen; er hatte eine echt katholische Auffassung vom Priestertum, wie sie etwa in den Versen zum Ausdruck kommt, die im Klösterlein der Karmelitinnen in Mayerling auf einem Bilde stehen:

„O Priesterherz, aus Heilandsblut geboren,  
Hoch über Himmel bist du auserkoren,  
Ein Gottesleuchten strahlend dich umhellt,  
O Priester du, du bist nicht von der Welt!"

Der greise österreichische Dichter Hermann Bahr schrieb um diese Zeit folgende schöne Worte über das Wesen des katholischen Priesters: „Wenn wir armen, immer wieder irrenden, immer wieder wankenden, uns immer wieder verlierenden Menschen dennoch hoffen dürfen, uns zurechtzufinden, so verdanken wir dies — dem Priester. Seine heilige Hand reicht uns die Gnadenfülle Gottes herab, zieht uns in die beseligende Gegenwart Gottes empor, er ist der Ring zwischen Zeit und Ewigkeit. Er ist ein Mensch wie wir, nichts Menschliches ist ihm fremd, unsere Schwächen kennt er aus eigener Erfahrung; so hat er Mitleid mit uns und brüderliches Erbarmen. Zugleich aber ist er durch die Weihe weit über uns emporgehoben worden, in die Nähe Gottes, und er hat wunderbare Kräfte empfangen, die Kraft, die heiligen Sakramente zu spenden, die Kraft, zu binden und zu lösen, die Kraft, Gott den Menschen zu bringen und die Menschen zu Gott. Unser Bruder, zugleich aber auch ein Vater für uns, ist er unser bester Freund, der einzige von unseren Freunden, der niemals etwas für sich will, sondern immer nur unser ewiges Heil. Und wenn uns in Gefahr, Verzweiflung oder Schande niemand bleibt, wenn sich alle von uns wenden, wenn wir ganz verlassen sind, der Priester steht immer in Bereitschaft für uns; dies ist ja sein Amt." —

DR. JOHANN FURGER,  
Kalksburg b. Wien.  
(Schluss folgt.)

## Die Lichtseite.

Obleich Monate verflossen sind seit der Revolution in Deutschland, hält es dennoch immer noch schwer, sich ein klares Bild deutscher Zustände zu machen und besonders der Ursachen und Gründe für den so ausserordentlichen Umschwung aller Dinge. Wir hier in Amerika begreifen immer noch nicht so recht, wie das alles so kommen konnte und besonders nicht, dass ein so wesentlicher Teil des deutschen Volkes sich mit allen Geschehnissen so ohne weiteres einverstanden erklären konnte. Unzweifelhaft war und ist ein bedeutender Teil des deutschen Volkes der Ansicht, dass Hitler und die Nationalsozialisten Deutschland, ja Europa vor einer Ueberflutung durch den Bolschewismus gerettet haben. Dies ist, wie wir aus guter Quelle wissen, selbst die Ansicht eines belgischen Prälaten.

Weitere Bestätigung dieser Ansicht enthält ein Schreiben aus Deutschland vom 6. August, das keines weiteren Kommentars bedarf. Nicht zur Veröffentlichung bestimmt, ist es für uns von desto grösserem Wert, weil es die unfälschte, ungeschminkte Meinung einer im öffentlichen Leben stehenden katholischen Persönlichkeit darstellt:

„In der ganzen Welt herrscht so grosse Unsicherheit, und der Geist, vielmehr das Gespenst des grausamen Bolschewismus spukt unheilvoll in fast allen Ländern. Sollte uns dieses Leid auch noch bescheert werden, so würde dies der Anfang vom Ende sein. Wir waren auf dem besten Wege dazu; deshalb sind wir dem grossen Mann Adolf Hitler sehr dankbar, dass er fast vor Toresschluss uns von dieser Gefahr befreit hat. Diese 'nationalsozialistische Revolution' ging ohne Gewalt ruhig vor sich, und erst jetzt begreift man, wohin uns die elendbringenden Marxistischen Lehren und Taten gebracht hätten.

„Ich war ja Jahre lang im engeren Vorstand des Centrums; bedauerte jedoch nur zu oft, dass man Wege einschlug, die meiner Ansicht nach nur zum Verderben führen konnten. Ich versuchte oft, diese alten Herren darauf aufmerksam zu machen, aber sie waren so verblendet in ihrer Voreingenommenheit gegen den neuen nationalsozialistischen Geist, dass wenig zu machen war. Nun haben sie die Quittung, indem unsere Partei gänzlich überflüssig geworden ist und sich sogar aufgelöst hat. Das ist mehr als betrübend, besonders, weil es noch hätte vermieden werden können, wenn die Katholiken sich vor zwei bis drei Jahren von den Marxisten getrennt hätten."

Im Zusammenhang mit diesen Erklärungen gewinnen folgende Mitteilungen aus dem Juli-August-Heft der Augsburgsburger "Caritasstimmen" an Bedeutung. Unter der Ueberschrift "Soziales vom neuen Staat" heisst es da:

„Bei der Reichstagsrede am 21. März erklärte der Herr Reichskanzler, dass er die beiden christlichen Konfessionen in ihren Rechten unangetastet lasse, und dass er sie für sehr wertvolle Faktoren zur Erhaltung des Volkstums halte. Tatsächlich hat auch die neue Regierung auf vielen Gebieten in sehr begrüßenswerter Weise Reformen angestrebt. Wir nennen hier:

1. Den Kampf gegen die öffentliche Unsittlichkeit (Prostitution). In vielen Dingen ist das Strassenbild schon wesentlich besser geworden.

2. Kampf gegen Schmutz und Schund, Zurückdrängung der unsittlichen literarischen Produktion. Das Verleugnen guter Grundsätze in vielfarbigen Ausschüssen hat endlich stärkerem Reinlichkeitswillen Platz gemacht.

3. Bekämpfung des Klassenhasses und des Klassengegensatzes durch zielsicheres und energisches Anpacken des Aufbaues der Volksgemeinschaft, mit dem Ziele des Brudertums und der Gemeinschaft unter Verkündigung des 'Gemeinnutz vor Eigennutz' als oberstes Gesetz.

4. Energische Bekämpfung des Marxismus und der Gottlosenbewegung; bewusste Betonung der christlichen Grundlagen und Gemeinschaftsformen des Staatswesens.

5. Betonung der Selbsthilfe gegenüber den ständigen Ansprüchen an den Staat und den Ueberspitzungen der Sozialversicherung.

(Wir bitten diesen Satz zweimal zu lesen. Red. d. C. B.)

6. Lebendige Sorge für den erbgesunden Familienaufbau und für die kinderreiche Familie. Stärkere Betonung der Grundpflichten und Grundrechte des 4. Gebotes als Lebensgesetz."

Angaben dieser Art aus zuverlässigen Quellen machen Vorsicht gegen die Hetzerei gewisser Juden hierzulande zur Pflicht. Wir Katholiken haben gar keine Ursache mit diesen an einem Strange zu ziehen. Was da in der Oeffentlichkeit so laut zetert, wird niemals eine Lanze brechen für christliche Grundsätze. Was haben diese einflussreichen Leute, die jetzt Lärm schlagen wegen der Verfolgung ihrer Rassegenossen in Deutschland, jemals getan gegenüber den Auswüchsen unseres Bank- und Börsenwesens, unserer Presse, unserer Schau- und Lichtbühne? Tatsache ist, wo die Korruption blüht, da blüht auch der Weizen dieser Leute.

Dem Studium der religiösen Volkskunde wendet man in jüngster Zeit in Deutschland grosses Interesse zu. In Salzburg wurde bereits ein „Institut für religiöse Volkskunde“ gegründet, dessen „Mitteilungen“ nicht nur dazu bestimmt sind, diesem Wissenszweig sondern auch der Gründung eines Museums für religiöse Volkskunde Vorschub zu leisten.

Es ist ja wahr, „Bräuche sterben mit der Heimat auch“; dennoch hat sich hie und dort in unserem Lande, besonders in Landgemeinden, mancher heimatliche religiöse Brauch erhalten. Ein Aufsatz über die Hochzeitbitter in St. Louis County, zuerst im Sonntagsblatt der „Amerika“ veröffentlicht, wurde sogar in der „Zeitschrift für Volkskunde“, Berlin, abgedruckt. Pater Eugen Hagedorn, O.F.M., hat den gleichen Brauch in den deutschen Gemeinden Effingham Countys, Illinois, nachgewiesen, wo auch die Sternensinger am Dreikönigsabend einen anderen deutschen Brauch pflegten. Im allgemeinen hat man jedoch bei uns wenig oder gar kein Verständnis für die Bedeutung solcher Ueberbleibsel volkskundlicher Art bewiesen.

Es wäre unseres Erachtens angebracht, was sich von religiösen Volksbräuchen noch zeigen mag, aufzuzeichnen und Mitteilung darüber nach Deutschland gelangen zu lassen.

## Aus Central-Verein und Central-Stelle.

Vielleicht möchte man sagen, es müsste heute ein neuer Franziskus zur Reform der menschlichen Gesellschaft auf Erden auftreten. Doch gesetzt, die Menschen nähmen sich mit neuem Eifer jenen Franziskus zu ihrem Lehrer der Tugend und Heiligkeit, gesetzt, sie suchten die Beispiele, die er... gegeben hat, nachzuahmen und an sich zu erneuern: sollte das nicht hinreichende Kraft und Wirksamkeit haben, die Verkommenheit unserer Zeit zu heilen und zu beseitigen?

Pius XI.

### Jahresbotschaft des Präsidenten des C. V.

#### *Der Generalversammlung zu Pittsburgh unterbreitet.*

Eine Reihe trefflicher Gedanken und Anregungen vermittelt die von dem bisherigen Präsidenten des C. V., Hrn. Willibald Eibner, der Pittsburgher Generalversammlung unterbreitete Jahresbotschaft.

Unter folgenden Ueberschriften bespricht das Schriftstück:

Die Not unserer Zeit; Notmassnahmen und Neuordnung; unsere Beschlüsse; die Jugendbewegung; den Frauenbund; das verflossene Jahr; das Andenken des Ehrenpräsidenten Korz; Ein Jubiläum; Abschied.

Unter Notmassnahmen und Neuordnung lesen wir u. a.:

„Dankbar erkennen wir an, was unter der gegenwärtigen Regierung zur Besserung der Lage angestrebt wird, und bekunden unsere Bereitschaft, 'unsern Teil zu tun,' wie die Losung im Zeichen des blauen Adlers lautet. Aber im Lichte der auch von leitenden Führern unseres Volkes nicht unbeachteten päpstlichen Rundschreiben ist Rettung nur dann zu erwarten, wenn sich den äusseren Reformen ein aufrichtiger Wandel der Gesinnung beigesellt, oder vielmehr wenn die Reformen aus einer geläuterten Gesinnung hervorgehen; wenn Ungerechtigkeiten, deren Grösse die letzten Wochen von neuem enthüllten, nicht blos aus der Not des Augenblicks heraus verurteilt werden, sondern weil sie an sich verwerflich und zu jeder Zeit eine Versündigung gegen Gott und die Gesellschaft sind; wenn die Neuordnung nicht rein mechanisch und unter Druck sich vollzieht, sondern nach den Massstäben ewiger Gesetze.“

In dem „Jugendbewegung“ überschriebenen Abschnitt erklärt die Botschaft:

„Die Tagungen in Fort Wayne und St. Louis haben sich eingehend mit der Sammlung und Eingliederung der Jugend in den Central-Verein befasst, und hier in Pittsburgh sollen die eingeleiteten Bestrebungen kraftvoll weiter geführt werden. Es ist fürwahr, wie ich vor zwei Jahren in Fort Wayne sagte, ein trostvoller Anblick, wenn wir die Söhne würdiger Mitglieder des Central-Vereins vergangener Tage dem Beispiel der Väter folgen, um das ehrwürdige Banner des Central-Vereins sich scharen und sich den Grundsätzen und Idealen hingeben sehen, die unsern Verbanne fast acht Jahrzehnte lang Leitstern gewesen sind. Ich begrüsse unsere jungen Männer, die das Werk der Väter fortzusetzen gewillt sind, auf das herzlichste. Nach einer langen Lebenserfahrung kann ich ihnen die Versicherung geben, dass es wenige Dinge in meinem Leben gegeben hat, die mir so viel innere Zufriedenheit bereitet haben wie meine auf fast fünfzig Jahre sich erstreckende Tätigkeit als katholischer Vereinsmann.“

Auch dem Frauenbunde spricht Hr. Eibner seine Anerkennung aus. Der betr. Abschnitt lautet:

„Mit aufrichtiger Freude und Dankbarkeit begrüße ich auch den Kath. Frauenbund, der in stiller und beharrlicher Kleinarbeit den Werken der Caritas obliegt und in seinem Wirkungskreis besseres Verständnis zu wecken sucht für die ersten Aufgaben der Zeit und inmitten einer materialistischen Gesellschaft das christliche Frauenideal zur Geltung zu bringen strebt. Bei der mühsamen Arbeit des Wiederaufbaus der Gesellschaft fallen der Frauenwelt besonders wichtige Aufgaben zu, die aber nicht nach der Weise mancher geräuschvoller modernen Frauenverbände zu lösen sind, sondern nur von Frauen, deren Ideal verkörpert ist in einer hl. Elisabeth und in der Gottes-Mutter unter dem Kreuze, an die der sterbende Heiland seinen Jünger verwies.“

Seinem Vorgänger, dem verst. Hrn. Karl Korz, widmet Hr. Eibner einen warm empfundenen Nachruf. Die Botschaft nennt ihn

„einen selbstlosen, aufrechten katholischen Mann, der verdient, dass sein Andenken in Ehren gehalten werde in unseren Reihen.“

Die Gründung der Central-Stelle vor nunmehr fast 25 Jahren und das Jubiläum des „Central-Blattes“ behandelt die Botschaft in dem Abschnitt „Ein Jubiläum.“ Nach Würdigung der Bestrebungen und Errungenschaften der C. St. heisst es:

„Die vor fünfundzwanzig Jahren abgehaltene Generalversammlung bildet einen Markstein in der Geschichte des Central-Vereins, und wir haben allen Grund, uns zu freuen in der Erinnerung an jene Tagung...“

### Weitergabe von Doubletten.

Der Aufmerksamkeit etlicher unserer Mitglieder in New York verdanken wir drei Exemplare der Geschichte der Centenarfeier der dortigen St. Nikolaus-Gemeinde. Deren eines wurde unserer Historischen Bibliothek einverleibt, während die beiden anderen von uns in Deutschland untergebracht wurden, und zwar im Kath. Ausland-Sekretariat zu Berlin, und im Deutschen Ausland-Institut zu Stuttgart. An beiden Stellen war die Schrift willkommen. Hr. Bibliothekar Kloss, Stuttgart, schreibt uns:

„Die mit Ihrem Schreiben vom 31. Mai d. Js. angekündigte Geschichte der St. Nikolaus Gemeinde zu New York ist nunmehr bei uns eingetroffen. Wir möchten Ihnen für die freundliche Uebersendung der für uns sehr wertvollen Arbeit verbindlichst danken. Wir werden das Buch in unserer Bücherei einstellen und auch im 'Auslanddeutschen' auf sein Erscheinen hinweisen; Belege über die Besprechung werden wir Ihnen nach Erscheinen übersenden.“

Die Berliner Zuschrift lautet:

„Wir danken Ihnen verbindlichst für die freundliche Uebersendung der Geschichte der St. Nikolaus Gemeinde in New York. Im nächsten Heft unserer Zeitschrift 'Die Getreuen' werden wir dem Jubiläum dieser Gemeinde einen kleinen Artikel widmen. Die mehrfachen Uebersendungen des Central-Vereins für unsere Bibliothek haben wir immer mit besonderer Freude begrüsst, und wir würden uns sehr freuen, wenn Sie auch in Zukunft uns derartig wertvolle Darstellungen aus der Geschichte des Deutschtums in Amerika übersenden würden.“

### Msgr. Joseph Soentgerath, Jubilar.

Erst nachträglich erfährt man in unserem Lande, dass der zweite Rektor des päpstl. Kollegiums Josephinum zu Columbus, Ohio, Msgr. Joseph Soentgerath, Dr. theol., am 25. März d. J. in Rhöndorf, Rheinland, sein Goldenes Priesterjubiläum beging.

Der Jubilar weilte über dreissig Jahre lang in unserem Land, und zwar von 1889 bis 1925, als Professor der Dogmatik am Seminar der Erzdiözese St. Paul und darauf als Rektor des Josephinums. Anfangs Februar 1919 trat er von dieser Stelle zurück, blieb jedoch noch eine Reihe von Jahren als Professor an der Anstalt, worauf er sich ins Privatleben zurückzog und später nach Deutschland übersiedelte.

Der C. V. hat Ursache seiner in dankbarer Gesinnung zu gedenken; Msgr. Soentgerath war es, der auf der denkwürdigen Generalversammlung zu Dubuque im Jahre 1907 gewichtige Worte sprach zu Gunsten der Gründung eines Komitees für soziale Aktion. Nach dem Misserfolg des Volksvereins bedurfte es des Einflusses einer so massgebenden Persönlichkeit, wie der seinen, um die Sache den Delegaten wichtig und annehmbar zu machen. Während einer Reihe von Jahren war er Mitglied dieses Ausschusses, an dessen Sitzungen er sich regelmässig und eifrig beteiligte.

### Miszellen.

Eine höchst willkommene Gabe verdanken wir dem prächtigen Lecha-Thal Verband. Dessen Sekretär, Hr. H. A. Becker, sandte uns in dessen Auftrag \$25 mit der Versicherung, die Verwendung des Geldes sei uns überlassen. Die Summe wurde dem Bibliothekfonds überwiesen, bestimmt für den Ankauf von Büchern. Diese werden die Freigebigkeit des Lecha-Thal Verbandes dem Gedächtnis der Nachwelt überliefern.

Nach längerem Wirken auf den einsamen, im Indischen Ozean gelegenen Seychelles, verlässt nun eines schweren Augenleidens wegen (schwarzer Staar), Pater Florian Walker, O. M. Cap., seinen bisherigen Wirkungskreis. Vor seiner Abreise nach Europa schrieb er uns:

„Ich benütze heute bereits die Gelegenheit, um Ihnen aus tiefstem Herzen den allerinnigsten Dank auszusprechen für die grosse Güte und die freundlichen Gaben, die Sie mir im Verlaufe der vergangenen Jahre haben zukommen lassen.“

Woimmer Kolpingvereine bestehen in den Städten unseres Landes sollte zwischen ihnen und den Verbänden des C. V. ein Verbundensein im Geiste der Kathol. Aktion angestrebt werden. Wir begrüssen daher, dass hochw. Pater C. Riedmeir, O.S.A., Präses des Kolpingvereins zu Philadelphia, in der Ende Juni abgehaltenen Sitzung des Verwaltungsrats des dortigen Volksvereins ähnliche Gedanken betonte.

„Wir wollen,“ heisst es in dem Versammlungsbericht der 'Nord-Amerika', „mit dem Volksverein mitarbeiten, und ich werde meinerseits dafür sorgen, dass die

Kolpingssöhne mit den Bestrebungen des Volksvereins vertraut werden." „Ein redliches Arbeiten mit gemeinschaftlichen Kräften, auf edle Ziele gerichtet," erklärte Pater Riedmeir, „muss reiche Früchte tragen."

Dem eifrigen, auf vielen Gebieten der Kath. Aktion seit Jahren tätigen Hudson County Zweig (bestehend aus den Vereinen in Jersey und Union City, und West New York) verdankt unser Missionsfonds im August einen Beitrag von \$45.

„Dieser Betrag wurde," schreibt uns der Schatzmeister des Zweigs, Hr. Emmanuel Drescher, „auf zweierlei Weise erzielt: \$22 durch die in den monatlichen Versammlungen aufgenommenen Hutkollekten; der Rest durch eine kleine Veranstaltung zum Besten der Missionen."

Zugleich mit der Mitteilung des Hrn. Dreschers lief bei uns das Schreiben eines medizinkundigen Missionars auf den Philippinen ein. Ohne ein Wort der Klage zu äussern, berichtet er über die Krise der Missionen infolge geschmälerter Einkünfte. Dabei erwähnt er u. a., seine halbjährliche Abrechnung für die Missionsoberen habe den Beweis erbracht, dass er für seinen Unterhalt im Laufe von sechs Monaten 69.45 pesos ausgeben habe, d. h. in amerikanischem Gelde ausgedrückt, weniger als \$35. Ein Lichtblick ist für diesen Missionar die ihm von der C. St. in Gestalt von Medikamenten gewährte Hilfe.

Von der Insel Madagaskar schreibt uns ein aus dem Elsass stammender Missionar:

„In Indien lernte ich die Zeitschrift kennen und schätzen, welche Sie 'Central-Blatt' betiteln. Le Rev. Pere Alphonse, zu jener Zeit in Nassirabad (Rajputana) tätig, überliess mir jede Nummer zur Besichtigung. Inzwischen ist Pater Alphonse auf seiner Heimreise im Roten Meer an einer Herzkrise gestorben. Ich selbst wurde mit meinen elsässischen Mitbrüdern nach Mayotte (auf Madagaskar) versetzt. Zu meiner grossen Freude erfuhr ich hier, dass Bruder Philipp, der bei uns ist, das 'Central-Blatt' erhält. Ich lese die gediegenen Artikel der Zeitschrift mit Aufmerksamkeit."

### Aus der Bücherwelt.

Schrott, Rev. Lambert, O.S.B., S.T.B., M.A. Pioneer German Catholics in the American Colonies (1734-1784). New York, The United States Catholic Historical Society, 1933, 140 S.

Es ist dies der 13. Band der Monographien, die von der Amerikanischen kath. historischen Gesellschaft herausgegeben werden. Schon diese Zahl lässt darauf schliessen, mit welchem Eifer die amerikanischen Katholiken die Geschichte ihrer Kirche darzustellen suchen. Wenn man weiter bedenkt, dass die Herausgeberin dieser Reihe nur eine der vielen katholischen historischen Gesellschaften in der Union ist, dann muss man sich über den Eifer wundern, vor allem, wenn man damit vergleicht, dass die Katholiken in Deutschland solchen Unternehmungen nichts als die histo-

rischen Jahrbücher der Görresgesellschaft an die Seite stellen können.

Schrott begibt sich in dieser Schrift auf ein wenig bekanntes Gebiet. Zum Teil liegt es ja daran, dass über die von ihm behandelte Zeit nur spärliche Nachrichten vorliegen oder diese durch konfessionelle Abneigungen entweder vernachlässigt oder gefärbt sind. Als Ausgangspunkt für weitere Forschungen gibt die Schrift gute Anhalte, und nach Teilforschungen, die von den einzelnen Orden über ihre deutschen Missionare im Gebiet der jetzigen Ver. Staaten noch anzustellen sind, könnte von ihr ausgehend mit der Zeit ein schärferes Bild gewonnen werden. Bernh. Duhr, auf den Schrott sich vielfach stützt, hat damit schon einen Anfang gemacht (Deutsche Auslandsenschaft u.s.w.); für die Franziskaner liegen die Werke von Hammer und Holzappel vor (von Schrott nicht erwähnt). Die Ordensarchive sollten hieraufhin eines gründlichen Studiums unterzogen werden. Es würde dann nicht bei Vermutungen bleiben, zu denen Schrott verschiedentlich seine Zuflucht nehmen muss. Ein Irrtum ist es jedoch, wenn Schrott im Vorwort annimmt, das kath. Deutschtum in den Ver. Staaten sei bisher nicht wissenschaftlich behandelt worden. Kleinschmidt widmet im 2. Bande seines Werkes "Auslandsdeutschtum und Kirche" den Ver. Staaten einen ganzen Abschnitt und gedenkt auch der von Schrott genannten deutschen Jesuiten. Gerade dies grundlegende Werk hätte in der Bibliographie angeführt werden müssen.

Unter den amerikanischen Werken fehlt H. E. Jacobs, The German Emigration to America 1709-1740, das über den Charakter der ersten Auswanderer ein gutes Bild gegeben hätte. Auch fehlt I. D. Rupp, A Collection of Upwards of 30,000 Names, das zu Schlüssen auf die Zahl der kath. Auswanderer dienen könnte. Als Geburtsort von P. Wilh. Wappeler (S. 51) gibt Kleinschmidt Siegen in Westf. an, was wohl zutrifft. Die reichlich allgemeine Schlussfolgerung des Verfassers über den Einfluss der kath. Deutschen auf die Kirche in Amerika wird hoffentlich durch Einzelstudien mit der Zeit aufgehellt. — Das Buch sollte in keiner Bibliothek fehlen.

GEORG TIMPE, P.S.M., Milwaukee, Wis.

Als weiterer Beweis für jene vornehme, christliche Gesinnung, die ein so bemerkenswertes Kennzeichen eines grossen Teils unserer Alten ist, seien folgende Bemerkungen aus der Mitteilung eines unserer Abonnenten in San Francisco mitgeteilt. Trotz Vorausbezahlung auf ein weiteres Jahr, bemerkt der Betreffende:

„Stelle es Ihnen anheim, das 'Central-Blatt' noch weiter an mich zu schicken, weil ich krankheitshalber nicht weiss, wie lange ich noch aushalten werde. Liegt es jedoch in der Absicht der Vorsehung, mein Leben zu verlängern, so wünsche ich auch das geschätzte Blatt weiter zu beziehen."